The Soul-Winner's Guide

By Robert Lee Berry

A RENEWED interest in evangelism is arising in the church. The demand is for a clear view of the church's age-long task of winning men to Christ. The Soul-Winner's Guide goes to the heart of this problem. It presents the case in its essential simplicity and puts the responsibility where Christ himself put it. Altho written primarily for the use of the individual Christian, the Soul-Winner's Guide may be used as a text-book for class study, or for discussion in the prayer-meeting. Ministers will find it useful in creating a spirit of evangelism.

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PREFACE

This book is dedicated to the purpose of inducing the Christian to realize that God wants him to consider soul-winning as his first and most important duty and blessed privilege. It will be found valuable for use in study-classes. The daily reading and meditations make it a usable book every day in the year.

The author has spent many years in practical soul-winning work, and it is out of his practical experience he has penned this informative and inspirational little volume. God bless it to the salvation of souls.

—The Publishers

PREFACE TO SECOND EDITION

The Soul-Winner's Guide met with instant and enthusiastic acceptance. The first edition was exhausted within five months from the date of publication. This is most gratifying. It indicates that the work fills a longfelt but unsatisfied need.

That such a work as **The Soul-Winner's Guide** was needed is indicated by the many letters from ministers and by the several book reviews of it in the religious press. Ministers have recommended it highly and readers have spoken of it and it is to this that its rapid distribution is attributable.

We dedicate this second edition to the purpose of inducing and encouraging the Christian to do something to win souls to Christ. It is the believer's first and most blessed privilege. It is our hope and prayer that the perusal of this book will start a new stream of thought in every reader and cause him to consider more seriously the expectations of Jesus Christ of his disciples.

Robert Lee Berry

Anderson, Ind., April 1, 1930

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The Soul-Winner's Guide

FIRST WEEK

THE DIVINE PROGRAM

BASIS OF THE PROGRAM

(READING FOR SUNDAY)

John 3:14-19. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

If we believe that there is a God and that he sent his only begotten Son to save the world, then we must believe that God has a program for saving it. What is God's plan? What is the divine program? Does God really expect to save the world by the present helter-skelter, hit or miss, go-as-you-please, care-free style exhibited by most of his professed followers, or has he something better than that?

Our first affirmation is that God has a program, a well defined plan for carrying on his work of saving the world.

Our second affirmation is that the church, as a rule, is not working very closely to God's program.

The divine program is based upon one great, essential fact—the value of a soul, the value of all souls. This value is incalculable, so great that no one can compute it. The value of a soul throws all other values into a contemptible heap of rubbish, unworthy of notice.

That the soul is most valuable is shown by God's efforts and plans to save it. There are two sides to this divine plan to save men—the divine side and the human side, or the work of Jesus Christ and the work of saved men and women in the church. God inaugurated his program on this plan: he sent his Son, who lived and died, and then he sent his church, redeemed by the Son, to save the world. We have this plan exhibited in the Scriptures: first, in the Gospels; second, in the Acts of the Apostles. Christ died once for all. His divine act of atonement consummated once forever the divine side of the plan for saving man, but the "acts of the apostles" should be a book that has no end, no finis, until God Almighty himself writes "Finis" over all this terrestrial creation. That material for a new book of "acts" may be in the making is the reason for this book's being written.

God, then, has a program. It is exhibited in the Scriptures. How it worked is set before us. Its basis is plain. It grew out of God's love for the souls, the immortal souls of his people. It centered in Christ and his work of atonement. It includes man in that the blood-washed ones form a body called the "church," to which the command was given to "go, preach, teach all nations," etc.

THE CHURCH IS A WITNESSING CHURCH
(READING FOR MONDAY)

Acts 26:14-23. I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou per-

secutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance, for these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

The church is to be a "witnessing" church. "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). It is to carry the good news. It is to "teach all nations." It is here that the church registers its greatest failure. The tendency is to let soul-saving work devolve more and more upon a distinct class called the ministry, of which there are so few and always will be so few that it is hopeless to expect to save the world by their efforts alone. The whole church must exert its influence toward saving men. The whole church must bear testimony. The whole church must marshall its energies for the soul-saving task everywhere.

PASSION FOR SOULS

(READING FOR TUESDAY)

Isa. 53:10-12. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his

hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many.

To enable the church to be a witnessing church whose testimony will be of such quality and power that it will be effective in soul-winning work God has designed to fill his people with a passion for souls. He intends to infuse into their souls that passion which in his own soul burns with inextinguishable energy. "God so loved the world that he gave." The church is to be fired with this same love until it will give. This passion for men, for souls, is God's gift. It is God working through his people. It is divine love emanating from and through human personality. In feeling such passion, and in doing such work, we approach nearest the heart of our God and come nearest to doing his will. If the church is weak in this passion, if the fire of love burns low, there is a way to strengthen the passion and rekindle the fire. This must be done. It is high time for all to awake. It is time for the ministry to re-view their work, to cease doing what is in the province of others to do, and instead of doing all the witnessing themselves begin to teach the church their part in the divine program and how to perform it, so that all the latent and unused talent and might of the church be brought into active use in soul-winning work. It is time for each one to ask himself, "Am I doing my part in winning souls? Does my heart feel that passion for men that will lead me to lend a helping hand to the fallen? Am I a witnessing member of the church?"

JESUS, OUR EXAMPLE IN WINNING SOULS

(READING FOR WEDNESDAY)

John 1:43-50. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and

Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Jesus is our great example in soul-winning. In his ministry he showed how to win men one by one as well as by groups. He spent an hour on a house-top one night with Nicodemus. He offered the thirst-slaking water of life to a woman of doubtful character at Jacob's well. He spoke words that rang eternally in the soul of the penitent woman in the Pharisee's house. The woman in adultery, the rich young ruler, blind Bartimaeus, and Zacchaeus of Jericho all found Jesus ready to preach and minister to one. And even on the cross the thief rejoiced that the heart of the Savior had room for a dying criminal.

Not only in his ministry but in his parables Jesus exhibited his idea of the value of a soul. Out of thirty-eight parables given in the Gospels eight of them are parables of evangelism. Of these, the great outstanding one, that parable that is a gospel in miniature, the parable of the Prodigal Son, has won multitudes of sinners to God.

KNOWLEDGE OF THE WORD ESSENTIAL

(READING FOR THURSDAY)

I Tim. 4:12-16. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself,

and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

There are certain equipments necessary to soul-winning. There are tools to use and there is skill to acquire in the use of them. To use the fisherman's terms, there are hooks to bait and lines to tend. We have already spoken of the prime equipment, the passion for men, the love of souls. But that is not enough. God has certain things that he uses to bring souls unto him. He uses the Word and the Spirit. These are the divine agents which bring all souls to the cross. The Word is given unto man to handle. Here is the marvelous part of God's program. Here is where man comes in. Man is to carry the Word. Man is to teach the Word. Man is to witness to it and bring the divine, inspired Word to bear upon souls. When this is done the divine Spirit takes that Word, that teaching, that testimony, and applies it to the soul that is being sought. Thus man works with God.

It will be seen from the foregoing that unskilful handlers of the Word of life may not win souls. It is even probable that they may drive souls away. Since the Word is the one great outstanding tool of the soul-winner it stands to reason that the soul-winner must be skilful in the use of it. He must know how to use it.

There is no excuse on this point for us moderns. Facilities for understanding the Word never were more plentiful. All that is needed is the will to know. The will to learn the Scriptures will enable one to shunt aside the comparatively unimportant matters with which most of us keep busy and put our attention to learning how to handle the Scriptures so as to win souls. This means everyone, not the ministry only. This truth must be driven home to our hearts—the work of winning men is the work of the church, not merely of the ministry. The ministry will take a foremost place, to be sure, but every member of Christ's body is there to accomplish some good, is there to win souls. Therefore

everyone must come to a knowledge, a common working knowledge of the Word.

A good working knowledge of the Scriptures, as it relates to soul-saving work, can be got by anybody of ordinary intelligence. There is no excuse.

A SOUL-WINNING MINISTRY

(READING FOR FRIDAY)

Rom. 15:15-21. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

The ministry of Jesus Christ, that is, the present-day ministry of the gospel, is a soul-winning ministry. That is their chief work. To feed the ninety and nine is essential (they must be kept in the fold), but to go after the lost sheep is imperative. A much greater degree of soul-burden is needed by the ministry in general. But chief of all the ministry should lead their congregations in soul-winning work. They should hold classes and prayer-meetings for soul-winners. They should inspire soul-winning activities. They should fire their members with soul-winning love and passion. Definitely, purposively, skilfully, should the ministers lead their congregations into active, fruitful, soul-winning work. Definite plans should be laid for the inspiring, the training, and the handling of the lay soul-winners.

Definite assignments of areas, definite limits of leadership, and other arrangements should be made so that the whole congregation may exert its powers to bring men to God. This training of workers and inspiring them to work diligently in their fields of labor and inspiring them with passion for souls, will do more to win the world for Christ than if the minister shoulders up the whole responsibility while his members sit cold and dead and inactive before him.

THE DIVINE ENABLING
(READING FOR SATURDAY)

Acts 1:8. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

Luke 24:44-49. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

There is a divine enabling for this work of soul-winning. Were it merely a matter of methods, and training and assigning of areas, and the mere human delegation of work, we should expect soul-winning to be easily done. But it is not. We need not be discouraged, for there is a divine enabling.

The definite reception of the Holy Ghost is the divine enabling: Who is sufficient for these things? "Our sufficiency is of God" (II Cor. 3:5). To be filled with the Spirit we must become very humble. We must become very submissive. We must surrender all. We are no longer our own. Our will, way, and pleasure, give way to God's will,

way, and pleasure. But in this surrender the soul undergoes a metamorphosis, a change. A miracle occurs. The unexpected happens. While the soul is surrendering, and giving up, and yielding, it seems like a death, a great renunciation. But once the surrender is made and the Holy Spirit fills the heart, lo and behold, an entirely new joy appears, a new set of pleasures come to view, and one then finds no greater joy than seeing a sinner coming back to God and no greater pleasure than in helping to bring that sinner back. This is the supreme joy. It is the joy of heaven.

In the chapters following we shall take up the points over which we have here gone briefly and quickly one by one and seek to lead the reader to a better understanding of the divine program and of our part in it.

QUESTIONS ON CHAPTER ONE

1. Why are we made to believe that God has a program for saving the world?
2. Upon what great fact is the divine program built?
3. What proofs have we that the soul is valuable?
4. Where is God's program outlined?
5. What part does Jesus Christ play in the divine program?
6. What part do God's people have in it?
7. What do you think passion for souls is?
8. In what manner was Jesus our example in winning souls?
9. Name at least three instances of Jesus' doing personal evangelistic work. Give the details.
10. What part does the gospel play in soul-winning work?
11. Why should a soul-winner have a good working knowledge of the Scriptures?
12. What part should ministers take in the divine program?
13. What enduement is essential to be good soul-winners?

SECOND WEEK

THE VALUE OF A SOUL

SCRIPTURAL TEACHING ABOUT THE SOUL

(READING FOR SUNDAY)

Matt. 10:28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Micah 6:6, 7. Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

Man is a marvelous being. He has housed within his body in some indefinable way a soul, a spirit, which is as essentially a part of him as are his flesh and his bones. Indeed, man is compound, soul and body, incorporated in one. The one is spiritual, the other physical. Personality, of which so much is said and which many seek to improve, is mostly a spiritual quality. What can we learn of this soul of ours?

The prophet, moved by divine inspiration, wrote down a great elemental truth when he said: "The soul that sinneth, it shall die" (Ezek. 18:4). James said: "And sin, when it is finished, bringeth forth death" (Jas. 1:15). This death is not a cessation of existence in the case of the soul, but is a cutting off from God's favor and grace, which cause it to live. "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). A sinner, then, is dead, dead in trespasses and sins, dead to God's love and favor, dead to the best things of life. The soul is responsible for this, its own, dreadful state.

This leads us to another great truth: it is the soul that must be converted. "The law of the Lord is perfect, converting the soul" (Ps. 19:7). Salvation applies to the soul of man. Jesus commanded all, "Repent ye, and believe the gospel" (Mark 1:15), and he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

THE IMMORTALITY OF THE SOUL

(READING FOR MONDAY)

II Cor. 5:1-10. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight): we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.

The soul was created immortal: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). "And fear not them which kill the body, but are not able to kill the soul" (Matt. 10:28). The soul is not subject to ponderable forces. Materialistic limitations do not apply to it, nor is its existence limited to its incorporation with a physical body, which is only its "tabernacle." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an

house not made with hands, eternal in the heavens" (II Cor. 5:1). "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

The soul then is immortal, eternal. It is the conscious, responsible, volitional part of man, the part that sins when sins are committed, the part that repents when one does repent, the part that is converted and saved and regenerated and born again and resurrected when one believes on Christ savingly, and the part that will spend an eternity in the "mansions" that Christ has gone to prepare.

Oh, how wonderful are these truths! Millions of years, as numerous as the sands on the seashore, and the drops of water in the billowing oceans, and the leaves of all the trees of all the forests on the earth, will not shorten the duration of our being. Eternity, vast and incomprehensible eternity, is before us. Within each human bosom there resides an imperishable, eternal, immortal spirit, a never-dying soul, a treasure of incalculable value.

THE LOSS OF A SOUL IS AN INCALCULABLE CALAMITY

(READING FOR TUESDAY)

Matt. 25:41-46. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

Consider what the loss of a soul means. Consider it in terms of present-day values. Consider it in terms of eternal rewards and punishments. Consider, too, that the loss of

a soul is not a rare occurrence, but a common one. It is so common to walk among the dead, so common to see or hear of the unsaved going out on that long journey from whence no traveler returns, that we almost forget what it means. Yet the loss of a soul is such a catastrophe, that if it happened only once in a year, or once in a century, it should fill us with indescribable horror and justify the most ceaseless vigilance lest it occur again. Close acquaintance with sin and spiritual death has worn off the sharp edge of its terribleness and many can live at ease next door to a lost soul and never turn a hand in warning him of his awful danger.

Jesus was fully aware of the danger. He tells us: "For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" (Matt. 7:13). The wide road is thronged. How dreadful the thought! Souls may be lost. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26).

The possibility of being lost is very real. And what, again we ask, does that mean? It means the loss of everything dear to a man as an immortal creature—it means the loss of heaven, with all its honors, felicities, and eternal glories; it means the loss of God's smile and gracious favor, which is the soul's normal inheritance; it means that a life has failed, that a light has gone out, that a voyage is wrecked, that hope has died. The loss of a soul means eternal misery. "These shall go away into everlasting punishment" (Matt. 25:46). "There shall be weeping and gnashing of teeth" (Matt. 25:30). "Where their worm dieth not, and the fire is not quenched" (Mark 9:44).

The loving Son of God warns us of what it means to be lost. Oh, the misery of that state! It means more than all the tears that were ever shed on the face of the earth, more than all the groans that were ever wrung from hearts filled with anguish. Measured by any rule of which we

are capable we must consider the loss of a soul to be an incalculable calamity.

WHAT THE SALVATION OF A SOUL COST THE FATHER AND THE SON

(READING FOR WEDNESDAY)

Isa. 53:3-7. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

God is a father: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine" (Ezek. 18:3). "For he is our God; and we are the people of his pasture, and the sheep of his hand" (Ps. 95:7).

God is a father, with the loving heart of a father: "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee" (Jer. 31:3). "Our Father which art in heaven" (Matt. 6:9). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The love of God and his estimate of the value of a soul is shown by what he gave to save souls. He gave his only begotten Son. Nothing greater could he have given. No greater sacrifice could have been made. Mankind was rebellious, sinful, lost, and doomed, yet God gave his Son for them. What father would give his son to die for those who mistreated the family? What king would give his son to die for the rebels of the realm? Who would recommend giving the innocent to expiate the sins of the guilty? Yet

God saw that just such a gift, such a sacrifice, such an exhibition of love, was the only thing that would save men. Therefore he paid the price.

Consider, too, what this meant to the Son. It meant to be born of a human mother, to be brought up as a son in a carpenter's family, to enter upon a ministry, a tiresome, toiling ministry, to be supported by charity, to have no home, to suffer indignities, to be captured and tried and crucified as a criminal, to be pierced and expire on a cross —all to save a soul.

ALL THE PROVISIONS OF THE ATONEMENT WERE MADE TO SAVE SOULS

(READING FOR THURSDAY)

Luke 22:41-44. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Rev. 5:9, 10. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.

When one considers the richness, the broadness, the deepness, the wideness, and the universality of the spiritual blessings purchased by the blood of Christ, he stands amazed and gazes in wonder at them. They include forgiveness of sins, adoption into the family of God, peace with God, power over sin, grace to live soberly, righteously, and godly, cleansing from depravity, sanctification of the spiritual nature, the infilling and indwelling of the Holy Spirit, membership in the body of Christ, joy, love, patience, and in the world to come heaven, with all its eternal felicities and glories. These are all provided in the atonement and all of them are for souls.

All these provisions, made at incalculable cost, presuppose the value of a soul. Why should the Father go to such cost to provide these spiritual realities for a soul if a soul is not of inestimable value? Why should the Son consent to such a plan as involved him so closely and necessitated so great a sacrifice on his part, if souls were not most valuable?

The entrance of sin into this world brought in its train a world of indescribable wretchedness. Guilt and remorse sting the conscience and fill the soul with grief and shame. Sinful habits are formed which bind the soul like fetters of steel. An awful bondage ensues, worse than was known in the annals of human slavery, and the soul sinks in despair, hopeless of ever escaping, or blinks at the catastrophe and turns a deaf ear to the tragedy.

But an atonement was made. A sacrifice was provided. A storehouse of divine riches was filled. Every need of the soul was considered and provided for.

All of this is for souls, for one soul, for my soul, for your soul, dear reader. Then how valuable is the soul in the light of the provisions of grace, how far beyond our capacity for calculation is its worth?

CHRIST'S VALUATION OF A SOUL

(READING FOR FRIDAY)

Mark 8:34-38. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Most prominent of all Christ's sayings bearing upon the subject of the value of the soul is that searching question:

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). In Christ's estimation a soul is more valuable than the whole world. This world is very valuable. Let us consider a few figures on this line. The United Kingdom of Great Britain has a wealth of eighty billions. Yet one soul is worth more than that. Germany has a national wealth of forty billions. But that does not compare with the value of a soul. The United States of America had in 1928 a wealth of over three hundred billion dollars. That is an enormous sum. Yet one soul is worth more than that. If all the wealth of the whole world were compiled even that would not equal in value one soul.

If we turn from money values, which we have found are insignificant compared with a soul, suppose we seek another standard. Let us take fame and honor. Let us suppose that one man might be ruler over all the world; would his glory compare with the value of a soul? Not at all. No political glory would be comparable to the value of one soul. Gain all the wealth, gain all the power, gain all the glory of the whole world and yet all of it is not equal to the value of one soul.

In all his teaching Jesus emphasized the value of spiritual things as over against material things. He said, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

GOD'S ESTIMATE OF SOULS MUST BE OUR ESTIMATE

(READING FOR SATURDAY)

Matt. 12:10-13. And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then saith he

to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

As Christians it is our duty to estimate things as God estimates them. We must learn to evaluate things aright. The relation of the different things which go to make up life must be properly understood and gaged. Here is where many of us fail. We become engrossed in "things," in mere "things which we possess," and we spend more time on them than they are worth. If we gain fabulous quantities of dollars or things, of what value is it to us? We can use but little of it and must leave it all at death. But our souls, or the souls of others, possessing values far beyond our finite comprehension—what value do we put upon them? Do we act as if souls were most valuable? Does our profession tally with our living? Do our actions say that we do not think souls are valuable, that Christ altogether overestimated their worth? Let us deal frankly with ourselves over this question.

QUESTIONS ON CHAPTER TWO

1. How is man compound?
2. What is the responsible part of man? Give Scriptural proof.
3. What calamity can happen to the soul?
4. By what means would you prove the immortality of the soul?
5. Why is it a calamity for a soul to be lost?
6. What does it mean for a soul to be lost?
7. How do we ordinarily view the loss of a soul?
8. What are the reasons why we commonly regard a lost soul as nothing about which to be alarmed?
9. What did the salvation of one soul cost the Father?
10. What did the salvation of a soul cost Jesus Christ, the Son of the Father?
11. What was Christ's value of a soul?
12. Do you believe that we estimate the value of a soul as the Father does? If not, why?

THIRD WEEK

WHAT GOD EXPECTS OF THE CHURCH

GOD EXPECTS THE CHURCH TO BEAR WITNESS

(READING FOR SUNDAY)

I Cor. 15:58. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

It is perfectly evident that Christ expected a specific service from the church.

It seems that the prevailing opinion about the church is that it is a sort of asylum, restroom, or place of safety for the souls of men. The chief desire seems to be, save oneself and shelter oneself in the church, a safe place. Are not all within the church to be at the marriage supper of the Lamb? Certainly the church is a safe place to be, but that is not the primary idea. It appears that Jesus expected the apostles and early Christians to live dangerously rather than safely, and they were required to lay down their lives for Christ and his gospel.

The watchword of the church is not "safety," but "service"; it is not "rest," but "work," and the people of the church, if they carry out God's plan, will live the most heroic lives of all people and challenge the world by their unselfish service and uncompromising testimony.

"And ye are witnesses of these things" (Luke 24:48) said Jesus after the resurrection. Let us again consider that other great text, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Notice the majestic outreach of this prophecy. Ye shall be wit-

nesses "in Jerusalem," right at home, the capital of the Jews, right where Jesus was crucified and rage and fury were the most sure to break out. "In Judea," the country around Jerusalem, the next adjacent territory. "In Samaria," just a little farther away and to a despised people, the Samaritans (but no people are despised any more in this wonderful onsweep of the gospel's outreach). "And unto the uttermost part of the earth," yes, witness to all in ever larger and wider circles of witnessing Christians.

The church then is to bear witness. In fact witnessing is to be the chief work of the church and this witnessing is to go on in ever-widening circles until every soul in all the world has heard the testimony.

GOD EXPECTS THE CHURCH TO EVANGELIZE

(READING FOR MONDAY)

Matt. 28:16-20. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Let us read carefully the Great Commission: "Go ye therefore, and teach all nations" (Matt. 28:19). "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Here is a specific command, or the commission for a great work. Let us consider it seriously. Let us ask ourselves if the church acts as if it had heard or comprehended the vast scope of this command, the parting command of our Lord. Are we ourselves, you and me, taking this command seriously? Does the church you belong to or associate with, take this command seriously? Honestly, does it? Do I?

Put into a word, this command means "evangelize"—evangelize the world. It means to carry the gospel everywhere. It means to witness of and for Christ in ever-widening circles, beginning at home and spreading to the remotest part of the earth.

To whom is this task given? Do you think it is a task for ministers only? Then if you do we must pray the Lord to increase the ministry a hundred fold for the evangelization of the world goes on so slowly that there are more heathen today than when Christ was on earth. Either God does not call enough ministers or the ones he called have failed to respond or else really this work is a work for all —the whole church—ministers, young and old, and everyone, to engage in.

Evangelizing is the central activity of the church, its real mission, its real work. Whenever the whole church ceases to evangelize it ceases its most important work and fails of its true mission. And this evangelizing is a work in which all can engage, some more than others, but all according to their capacity and opportunity.

WHAT IS MY WORLD?
(READING FOR TUESDAY)

Acts 8:1-4. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went everywhere preaching the word.

This is a valid question. Earnest workers and laymen who are becoming aroused concerning their duty are making the inquiry. If I am to go into all the world and witness, how am I to do it? Let us consider that.

First, let us consider the "go ye." Honestly, do not

most of us expect the sinner to "come to church"? We have built a good house and we would like for sinners to come there and hear our minister preach. He will tell them of Christ and witness to them. Is that not the style, the usual program? And if they do not come we wonder and feel sorry. When a revival is on we even spend our money to advertise the meeting and invite the sinner to come. And if he does not we blame the advertising and say it was poor and not effective, and feel sorry the sinner did not come. The commission does not read, "Come, ye people of the community, to our church and hear the gospel," but, "Go ye."

Here is an essential difference. And here is where Christians fail. It is right to build church-buildings and hold revivals and advertise and invite people to come. But that does not fulfil our obligation; we still are told, "Go ye into all the world."

Neither does "go" mean "send." Here again we fail. We feel satisfied if we pay a preacher to do our witnessing. We have not time for that, but our preacher has, for we pay him purposely so that he will have time; besides we have from two to five public services every Sunday and we support all of them. Is that not enough? Many are today living in constant disobedience to the divine command because they imagine that since they support the gospel, or are not called to give all their time to gospel work, that they themselves are excused. The tragedy of it!

Well, then, what is my world? It is my personal world, the world I live in. It includes the circle of those with whom I come in contact—my family circle, my kin, my friends, my business and social associates, my milkman, grocer, drayman, newsboy, and the rest. That is my world.

Am I witnessing for Christ in my world? Are you evangelizing your world? No one can do that but you and I, and the command is for us to do it.

WHAT IS THE MESSAGE TO CARRY?

(READING FOR WEDNESDAY)

Luke 4:16-21. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagog on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

If we turn to the passage in Luke 24:13-49, a most beautiful passage, we find the content of the message which we are to carry to our world. It was at the close of the day of resurrection. Jesus had appeared to two disciples going to Emmaus, and later he suddenly appeared in the midst of the disciples who had gathered in Jerusalem. After showing them his hands and his feet and eating a piece of fish to prove that it really was he, Christ reminded them that he had told them of these things before and how he was simply fulfilling the Scriptures. Then he gave them the content of their message—and ours—to a lost world:

"Ye are witnesses of these things," said Jesus, witnesses that he had fulfilled those prophecies, fulfilled the Scriptures.

Our message then is this:

First, we are to set forth the testimony of the Scriptures to Christ, and show how all the things which Scripture witnesses of him have either come to pass or will yet be fulfilled.

Second, we are to bear witness of Christ's love, atoning death, and unique sacrifice on the cross, and his triumphant resurrection. He is Lord of all.

Third, we are to testify to personal salvation. Nothing is so powerful as personal testimony. The blind man said, "Once I was blind, but now I see." A personal testimony backed by a holy life is witnessing of the greatest value.

Fourth, we are to tell everywhere the good news of the remission of sins for all who repent and believe.

Every Christian can do this, can carry this message. Since all can do it, all are responsible to do so.

THIS WITNESSING IS NOT FOR MINISTERS ONLY

(READING FOR THURSDAY)

Ps. 126:1-6. When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Twentieth century Christianity has fallen into a bad habit. Even among spiritual people this enervating spirit of disobedience is creeping in and robbing people of their testimony. This bad habit consists of committing all active spiritual work to the special class called the ministry. This is disastrous. It is disastrous to the individual Christian because it hinders his partaking in a work of great joy and pleasure. It is disastrous to the minister because it overloads him and prevents his giving time to other vital matters that he should and must do himself. It is disastrous to the church because it becomes a group of sitters, listeners, dry and dead, with nothing to do, nothing to stir their heroism or faith or love for souls. It is disastrous to sinners because many of them never have a word said to them about their souls by those who live in their world.

A Christian is Christ's witness. Every single Christian is such a witness. Every Christian has a world. No one, not even the minister, can witness in another Christian's world. Therefore let us remember that this witnessing for

Christ, this carrying the good news to all the world, is a job for every single Christian. Not one is excluded.

ARE WE TAKING CHRIST'S COMMAND SERIOUSLY?

(READING FOR FRIDAY)

Luke 12:41-48. And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.

In view of the truth that has been presented in this chapter and which the Scriptures present, does it appear that we take Christ's command seriously? Has it impressed us sufficiently to become a dominating factor in our lives? Are we on the lookout for souls? Are we witnessing to our world?

There was a woman who became convinced that she should do more for souls and she inquired of her pastor how she could win souls.

"Have you spoken to those with whom you comé in contact daily?" asked the pastor.

"No, I have not," she replied.

"Perhaps if you will speak to the men and women you meet they can be won," said the pastor.

She resolved to try that. As a fitting opportunity presented itself she tactfully mentioned the matter of being a Christian. This woman was surprized at the results. Men

and women were glad that someone took an interest in their souls. Some were led to Christ directly by this woman. She went to her world. She took Christ's command seriously.

THE CHURCH IS THE FORCE, NOT THE FIELD

(READING FOR SATURDAY)

I Cor. 12:7-11. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

There is a passage to which we wish to call your attention—Eph. 4:11-16. We quote verse 12: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Moffat gives it, "For the equipment of the saints." That is, the ministry is given for the purpose of teaching, perfecting, and equipping the saints so they too can do effective work for God.

In Acts 8:1-4 we learn that a great persecution arose in Jerusalem against the infant church and "they were all scattered abroad" "except the apostles," who remained in Jerusalem. The apostles were preachers. "Therefore they that were scattered abroad went everywhere preaching the word." Here we see the church at work. While the persecution drove the saints abroad they went everywhere preaching, while the main ministers remained in Jerusalem.

Too many persons regard the church as the minister's proper field of operation. Upon the congregation he is to expend all his labor. He is to visit and work to keep them spiritual and coming to services. His work begins and ends in the congregation.

This is a fatal and false theory. Such a practise is

common, however. And some congregations live on that principle. If the minister is not sociable and does not spend much time on his people they fail to see why they should support him. In short, they are babies and must be petted, whereas the church ought to be the pastor's force of workers. Part of his work is to train this force to do effective witnessing, to be soul-winners, to carry the message to each of their little worlds. When a church is a force the pastor has little trouble with them; when the church becomes his field then trouble begins.

Let us resolve to be a force for God. Let us get a new vision of the church's work, and also of the work of the ministry. Let us ask our pastors to teach and train and equip us so that we can be obedient to the divine program and fulfil the last Great Commission!

QUESTIONS ON CHAPTER THREE

1. What do you conceive the work of the church to be?
2. What does the witnessing of Luke 24:48 include?
3. What was the power of the Holy Ghost to enable the apostles to do?
4. Where was the witnessing to be done?
5. To whom did Christ give the command, "Go ye"?
6. Have we fulfilled this command when we support a minister and advertise church services? If not, why?
7. What is my "world"?
8. What message are we to carry to our world?
9. Give reasons why this command to evangelize does not apply to ministers only.
10. If we were taking Christ's command seriously what do you think we would do?
11. In your opinion is the church a force or a field?
12. If the church were indeed a force what do you think would happen?
13. Are you willing from now on to take the message to your "world"?

FOURTH WEEK

PASSION FOR MEN, OR SOUL BURDEN

THE SOUL BURDEN OF THE PROPHETS

(READING FOR SUNDAY)

Exod. 32:30-34. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

Those who are nearest to God feel the greatest concern for their fellows. This has been the case throughout the ages. An example is the case of Moses and Israel during the encampment at Sinai.

The momentous day of giving the Ten Commandments had arrived. The people congregated in the valley before Sinai to hear from God. Sinai smoked and shook, while flaming tongues of fire leaped through the smoke, creating a spectacle of awful splendor. The voice of God spoke; the people listened. The voice stopped; they stood transfixed with awe. But shortly afterward, when Moses was in the mountain where God gave him the tables of the covenant and other laws the people of Israel forgot God and his commandments. They made a calf, and licentiously danced to it, calling it their god. Moses came down at that tragical moment, dropped the tables, and shuddered at what God said.

God said he would do away with the stiff-necked people

and begin all over again with a new people springing from Moses. Moses plead so earnestly that he retained Israel as his people.

PAUL'S LOVE FOR HIS KIN

(READING FOR MONDAY)

Rom. 9:1-3. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh.

Paul does not say much about his kin folks, who they were, where they lived, or what was their condition. Once in that galaxy of heroes of the cross in Romans sixteen he speaks of "Herodian my kinsman," and of "Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me" (Rom. 16: 11, 7). Maybe these kinsmen helped to convert the mad persecutor of the church. Who knows? And two of his kinsmen were "fellowprisoners," in the same prison. No doubt Paul and Andronicus and Junia talked of their kinfolk, of their brothers, sisters, married to heathen men perhaps, their cousins, aunts, uncles, nephews, and nieces, until Paul would exclaim, "I could wish myself accursed from Christ for my brethren, my kinsmen."

More of this love of kin is needed. Over and over are we reminded of what the blood tie will do. Andrew and Peter, James and John, were brothers in the apostolic band. Our kin are a part of our little individual world, the world we are to go to, to witness to, to win for Christ.

JESUS' PASSION FOR MEN

(READING FOR TUESDAY)

Matt. 9:36-38. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

Over and over in the gospels we meet with that glowing expression, "He was moved with compassion." Jesus saw the multitude and was moved with compassion because they were as sheep without a shepherd. When the sick came before him he was moved with compassion, stretched forth the hand of love and power, and healed their afflictions. Always and forever was Jesus being moved by a mighty inner impulse to help men. He had time for one, Nicodemus, or for another one, the woman of Samaria, or for the multitude. He stopped a funeral procession to raise a young man to life for the young man's mother's sake, all out of love. Everything about Christ's life pictures him as one who was motivated by a dominating, overwhelming passion springing from his heart of love.

The crowning glory of Christ was that he loved sinful men. He did not associate with a special class only to the neglect of others. He treated the fallen woman as courteously as he did the most moral Pharisee of the town. He conversed just as nobly with that woman of doubtful character at the well of Samaria as he did with the noble, learned, and just Nicodemus in Jerusalem.

Two instances stand out prominently which show how broad and deep was Christ's passion for men.

When the net that was finally to enmesh and capture him was being cast Jesus said: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not" (Luke 13:34).

On that memorable day of the entry into Jerusalem when the crowd shouted "Hosanna to the Son of David," Jesus came where the city was in view and he "wept over it, saying, if thou hadst known."

This great, dominating passion never left the soul of Jesus. The travail of his soul never subsided, never failed. It took him to the cross, to the tomb, to death, and to the

resurrection. It was his one supreme passion, the propulsive power of a tremendous conviction of the value of a soul.

THE APOSTLES CATCH THE VISION

(READING FOR WEDNESDAY)

Acts 5:25-32. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. And when they had brought them, they set them before the council, and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

The remarkable thing about the training of the twelve was the intensity of the earnestness with which they entered upon their mission. They caught the vision. To win souls became as dominating a factor in their lives as it was in the life of Jesus. When Jesus said, "Go ye," they went. They began in Jerusalem, as Jesus had told them. They carried the gospel to Judea, then to Samaria, and on and on, ever wider and wider.

Now, how did these men begin to feel that way? What was the secret of this training? It is easy to see how the command came to "go," but what put inside them the impulse to obey? and to obey so gloriously, whole-heartedly, so that to die was easy?

Was it not this? Did these apostles not catch the meaning of a soul? Did they not get an inner conviction, or illuminating understanding, of the value of a soul? Did they not grasp the immensity of the sacrifice which Jesus made for souls? It must have been something like that.

The apostles entered into fellowship with Jesus in his

soul-winning mission and work. Was Jesus sent to win souls? So were they. Was he sent to preach the gospel? So were they. Did he consider souls more valuable than the world? So did they. Did Jesus consider a soul saved to be the greatest accomplishment of a life? So did they. Therefore we have the Acts of the Apostles, the story of those who had soul burden, who were moved by compassion to carry the good news to all the world.

ZION IS TO TRAVAIL

(READING FOR THURSDAY)

Isa. 66:7-12. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

Zion is a metaphor for the church (Heb. 12:22-23). Jerusalem, another metaphor for the church, is a mother (Gal. 4:26). Zion is to travail in birth. There is an analogy between a woman and the church. There is the shame of barrenness and the joys of motherhood. And there are the pains, trouble, and sacrifice of it, too.

The prophet Isaiah foresaw the church as a prolific mother, with a large family, yet successfully nursing and caring for them all. He said: "Shall the earth be made to bring forth in one day? or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children" (Isa. 66:8). Then he said further: "Rejoice ye with Jerusalem, and be glad with her . . . that ye may suck, and be satisfied with the breasts of her consolations" (vs. 11). That is, Zion is going to nurse all the children and her breasts of consolation are not going to dry up, even if a nation of them is born at once like the great number of converts at Pentecost, when three thousand were saved in one day.

What can be done to bring Zion to that state of soul travail where children will be born of her? First, there

must be the love of children, the love of converts. The essential value of a soul must motivate the church. But to bear children is not easy. For converts to be born is not easy. A new baby upsets things. The usual course of things is changed when a baby steps into the scene. The household moves differently then and ever afterward. There is discomfort. There is pain. There is work and trouble. There are sacrifices to make for the little one both before it comes and after its arrival.

This is the real question: Does the church want children eagerly enough to pay the price for them? Is the church willing to operate on a basis of new converts' coming in all the time? Or would it rather worship in perfect decorum instead? Are we willing as individual Christians to travail for souls as did Paul for the Galatians?

Let us ask ourselves that question. Do we wish souls to be converted but want someone else to do the travailing? Then we are selfish. Do we wish souls to be born in Zion but we ourselves not wish to be troubled about such things?

We are to question ourselves seriously on this point.

SOUL-BURDEN

(READING FOR FRIDAY)

Gal. 4:16-20. Am I therefore become your enemy, because I tell you the truth? They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. But it is good to be zealously affected always in a good thing, and not only when I am present with you. My little children, of whom I travail in birth again until Christ be formed in you. I desire to be present with you now, and to change my voice; for I stand in doubt of you.

Soul-burden is a deep concern for the spiritual welfare of others. It is a deep solicitude, an anxiety for souls. It is produced by the Holy Spirit, by the revelation of Jesus Christ, by a knowledge of the danger which unsaved souls are in, by an understanding of the inestimable value of a soul, by a love for men.

Soul-burden puts one in fellowship with a sinner's lost

condition until we almost feel lost ourselves, tho we know we are saved. It is a divine illumination of the sinner's terrible danger and of his tremendous need of God. It is a weight upon our spirit, banishing lightness, worldiness, foolishness, and making us feel the necessity of action.

Soul-burden is the birth-pangs at the birth of a newborn soul, the anguish of those who must see souls saved. Soul-burden is the thing that made John Knox cry out, "Give me Scotland or I die." It is the thing that sent Wesley on horseback all over England. It is the thing which drove Finney from a law practise into a fruitful ministry, and Moody from a business career into evangelism.

Soul-burden is a tremendous power. It is born of the Holy Ghost. Let a congregation get soul-burden and sinners will get converted. Let a saint get soul-burden and he will win souls.

FELLOWSHIP IN SOUL-WINNING WORK

(READING FOR SATURDAY)

Matt. 18:11-14. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

God is seeking those who will enter into fellowship with him in the greatest work of the world. Who will respond? He wants permanent volunteers who will enter a life-long fellowship with him in winning souls. Who will respond to the call?

Isaiah responded. When he saw the glory of the Lord and his own undone condition he said, "Woe is me." When the holy seraphim touched his lips and his sin was purged

a voice said: "Whom shall I send, and who will go for us?" (Isa. 6:1-8). Isaiah said: "Here am I; send me." Paul responded. He went so gladly and so filled with love that he could wish to be accursed if that would save his kin. The apostles entered into this soul-winning fellowship. Thousands of others have. Will you and I?

The trouble is just here: too few wish to do the travailing, the agonizing, praying, the fasting, hold the night vigil, do the personal work, the going out on the mountain where the night winds blow to find a lost sheep. The fellowship of soul-winning is too strenuous and dangerous a life, there is too much labor about it. We like to sit at Jesus' feet but we do not like Gethsemane or Calvary. We enjoy sitting with him at a feast in Simon's house, but we go to sleep in the garden of agonizing prayer.

But, joyful indeed it is, we all can enter this fellowship, which notwithstanding its pain and travail, is the most blessed, most joyful, most fruitful fellowship this world knows.

Soul-burden can be had by fervent, prevailing prayer.

QUESTIONS

1. Give concrete examples of soul-burden in the Old Testament era.
2. Where did Paul get that great love for his kin?
3. What was the source of Christ's love for men?
4. By what means did the apostles get the same vision of souls that Jesus had?
5. How do you think we may get soul-burden?
6. What is the price the church must pay for souls?
7. How are we to enter into fellowship with Jesus in winning souls?
8. (Personal questions to answer before God.) Do I have real soul-burden? Am I willing to enter into the service of soul-winning work? Am I really desiring to win some soul? Am I willing to go into training in order to win souls?

FIFTH WEEK

PARABLES OF EVANGELISM

THE MARRIAGE OF THE KING'S SON

(READING FOR SUNDAY)

Matt. 22:1-9. And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

This remarkable parable was delivered toward the close of the ministry of Jesus. A king was giving a great feast in honor of his son who was to be married. The feast was elaborately prepared for and invitations were sent out by the hands of messengers who carried them to the people. At the first invitation there was little response. The second invitation was more urgent and the news bearers elaborated on the invitation; the dinner was ready, the fatlings were killed, all things are ready, waiting for the guests. But those invited made light of it, and went their own ways while others spitefully treated and even slew the messengers. The king, disappointed and displeased beyond measure, sent forth an army and destroyed those murderers. But there stood the feast with no guests to adorn it. Therefore the king

told his servants to go out into the highways, anywhere, and bid anybody and everybody to the marriage feast. By this means the wedding was furnished with guests.

The meaning is clear. The king is God; the son is Jesus Christ; the supper is salvation, a feast of spiritual blessings. The parable was given to urge the Jews to accept the divine invitation to attend the greatest feast ever prepared. When the Jews refused to come, made light of the invitation, mistreated and killed the messengers, God let his judgments fall upon them. Then God extended the invitation to take in the Gentiles, anybody everywhere was invited.

This is a parable of evangelism. It tells of a great spiritual feast; it tells of the great universal invitation. It shows the fatal results of neglecting salvation and it shows that the invitation to attend must be extended to everybody. At this last point it relates vitally to the problem of personal evangelism. It is just this: how shall all the millions of earth hear of this feast and be invited to come? This brings the question home to my heart and to your heart—am I taking this invitation from the King to those of my world?

THE GREAT SUPPER

(READING FOR MONDAY)

Luke 14:16-24. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and

yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

In this parable we are shown an Eastern man of affairs making a great feast to which he invites his friends. With unaccountable unanimity these friends made light of the supper and everyone had a frivolous excuse for staying away. One had bought some land "sight unseen"; another, strange to say, had bought five yoke of oxen without knowing whether they would pull or not and he must go to "prove" them; while another alleged that he had just married and of course he could not come. This incensed the man, therefore he decided to omit his friends and invite anybody. So he quickly gathered the poor, the lame, and the blind. After this was done there was room left. So the man sent out to the highways and got wayfarers and outcasts to be his guests at the feast.

The man of this parable is God; the feast is salvation, the riches of the kingdom of God. It may be that those who refused to come were the Jews and those who later came in were Gentiles, but it has a more direct meaning to us than that in that we ourselves are invited and must necessarily decide what we are going to do about it.

This parable relates to our theme of witnessing personally for Jesus Christ and carrying the message to those of our world.

There are three phrases to which we call your attention: "Go out quickly," said the man. And God says to us, "Go ye into all the world and preach." Time is short; shadows are lengthening as the sun of life dips into the west. Souls are perishing. "Go out quickly" should stir us to immediate action. Your neighbor may be dead in a few days and how will you feel when you look on him and remember that you said or did nothing for his soul?

The second phrase is: "Bring in hither the poor, and

the maimed," etc. "Bring in hither," or bring in here to my feast. Not only go tell them but if they are poor and maimed and lame and blind, bring them in. Use that automobile to gather them in. Pick up ragamuffins and carry them to Sunday-school. Create a furore, a commotion, by getting out of the rut and bringing a load or two of the poorest people you can find to church. Why not? Are we too smug to do it, too cowardly, too afraid to upset things, and therefore do nothing for these needy ones who might enjoy the gospel, but do not get to come?

The third phrase is: "Compel them to come in." This denotes the urgency of the matter, the divine urgency, the soul of the Father seeking to move his children to "compel" them to come. Can we not enter into the feelings of God for the lost souls of his? Can we not see at what cost this feast has been prepared? Can we not be moved to action by the urgency of the invitation? Here it relates to personal evangelism. What shall we do? Shall we be one of those messengers, carrying the invitation to those of our world?

THE PRODIGAL SON

(READING FOR TUESDAY)

Luke 15:11-20. And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when

he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

This is a parable of the love of God and of the value of a soul. Of thirty-eight parables, eight, or more than one-fifth, are parables of evangelism.

The setting is well known. A young man decides to go his own way and asks for his portion. On receiving it he goes to a city, or "far country," and spends his money on wine and women. Suddenly he finds himself penniless and gets a job feeding hogs in the country. He eats carob pods and ponders over his condition. Suddenly, awakening as from a dream, he resolves to go home and make a clean breast of it. He goes and as he nears home the old father sees his lost son coming, runs out to meet him, makes a feast, clothes him, and everyone is glad except the elder brother.

One of the great teachings of this parable is God's love for sinners. The scribes and Pharisees accused Jesus of associating too much with sinners; hence he gave this parable, with two others, showing that God loves sinners, knows their sad condition, and welcomes them back. The crucial point in regard to sinners is repentance. What will bring sinners to see themselves?

While the inner change is one strictly in the keeping of the sinner himself, this parable teaches something of great value to soul-winners. I refer to the right attitude to hold to sinners, the attitude of welcome, that warm-hearted, sincere attitude of rejoicing when they come back to God. More than that, it includes being on the lookout for signs of yielding, signs of recovery, signs of "coming to," and being there ready to pull them "out of the fire."

THE LOST SHEEP AND THE LOST COIN

(READING FOR WEDNESDAY)

Luke 15:3-10. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

The Oriental thought more of his sheep than we Western people think. There was more sentiment attached to the business of being a shepherd there than here. There a keeper of sheep is a "shepherd"; here he is a "sheep man." Losing a sheep was a serious matter there. A familiar sheep face was gone, a familiar figure was missing. Shepherds over there often endangered their own lives to save the sheep. There was a close attachment.

In this parable a man had a hundred sheep, but one of them was lost. He promptly left the ninety-nine and started out to hunt up and rescue the lost one. When he found it he laid it across his shoulders and carried it home. When he arrived home there was great rejoicing.

The teaching is as plain as day. God is the owner of all human souls and any lost child of his causes him to go out after it. When the lost returns and is saved there is more joy in heaven over this one than over the others who went not astray.

The point for us to consider is this: Is this the way we view the matter? Are we seeking the lost ones? Does a backslider enlist our sympathy, or do we forget him?

Coins were valuable property to Orientals, especially to the women. Maybe this piece which this woman lost was a part of her dowry. If so there was a sentimental reason

why she looked for it so eagerly and rejoiced so enthusiastically when she found it.

The teaching here is practically the same as that in the parable of the Lost Sheep. Here a valuable article is lost, which refers to the great value of a soul. Oh, that we could feel and comprehend the value of a soul! We would seek diligently for souls if we rightly felt their value. Ages on ages of time mark the duration of a soul's life. Shall we not then ask our Father to give us more love for souls, give us more care for their salvation, give us an eager desire to seek diligently until we find a lost soul? Shall we ask God to help us on this line?

THE HIDDEN TREASURE

(READING FOR THURSDAY)

Matt. 13:44. Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

The teaching of this parable is that salvation, which gives one entrance into the kingdom of God which is "righteousness, and peace, and joy in the Holy Ghost" (Rom. 14: 17), is the supreme good. It is the thing of superlative value, the most valuable possession possible. For it one must be willing to give up everything else.

The application to a soul-winner is simply this: finding the kingdom of God is the greatest good that can come to a living soul. Therefore it is our duty to help others find this treasure, to aid them all that we can in this supreme endeavor. For if they find it not they have lost all and their light goes out in darkness.

THE PEARL OF GREAT PRICE

(READING FOR FRIDAY)

Matt. 13:45, 46. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

In this parable we find a man seeking goodly, that is, precious pearls. Unlike the man who found the hid treasure accidentally, this man knew what he wanted and was searching for it. Here we have two classes portrayed, the first being represented by Saul of Tarsus, who was struck down on the road to Damascus, and the other by Cornelius, the centurion at Caesarea, who was praying to God for light and liberty.

We wish to magnify the operations of the Holy Spirit in bringing persons to God, but is there not also an essential work for Christians to do? There is. Who can say that Saul of Tarsus was not touched by the teaching and the heroic death of the martyr Stephen, the clothes of whose killers he held while Stephen was stoned to death? Notice the part, the necessary part, which Peter played in bringing full salvation to the household of Cornelius.

Whether my neighbor is seeking for the kingdom of God or not, in either case I have a duty toward him. If he is a part of my world it is my business to tell him of the hidden treasure and of the pearl of great price. It is possible if I do not tell him he may never find them.

THE PARABLE OF THE SOWER

(READING FOR SATURDAY)

Matt. 13:3-9. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.

The central teaching of this parable is that there are different kinds and states of hearts among those who hear the gospel. Some hearts are so unprepared to receive the

gospel seed that it never germinates. Others accept unthinkingly but soon turn away. Others accept the gospel but allow worldly things to choke it out. Still others yield a return to the glory of God.

Our attention is called to this parable because we are the sowers. Again we are brought back to the commands, "Go ye," and "Ye are my witnesses." The seed must be sown in the field, and the field is the world. The more copious the sowing, the more wide spread it is, the greater will be the crop. And we never can tell from outside appearances whether a heart is ready for some of the good seed or not. This makes it necessary always to be sowing. Sometimes in the most unlikely places a heart will be open to the good seed. Do not think that the minister only can sow seed, for you can sow the good seed. And possibly if you do not sow it those of your world will never receive it. Oh, the responsibility that rests upon us!

QUESTIONS

1. How many parables did Jesus give?
2. Of these how many are parables of evangelism?
3. Name the parables of evangelism.
4. What is the teaching of the Marriage of the King's Son?
5. What is the teaching of The Great Supper?
6. What lessons for soul-winners are contained in the parable of the Prodigal Son?
7. What is the teaching of The Lost Coin? Of The Lost Sheep?
8. What is the teaching of The Hid Treasure?
9. What is the teaching of The Goodly Pearls?
10. What part have we in sowing the good seed?

SIXTH WEEK

PERSONAL EVANGELISM IN THE MINISTRY OF JESUS

We are to study this week the examples of personal evangelism in the ministry of Jesus. From them we may learn how to win souls one by one. Perhaps we may find an answer if we ask ourselves: How did Jesus approach men? Did he always use the same means of presenting truth to them? How did he do it? It is certain that he had the soul-burden to begin with, a knowledge of the value of a soul. It is certain he let no opportunity pass of winning a soul, and he used very simple things to open a discussion of the greatest matters. Let us resolve to follow Christ's example.

AN INTERVIEW AT NIGHT

(READING FOR SUNDAY)

John 3:1-6. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

The public appearance in Judea and Jerusalem of a new teacher attracted the attention of the Jewish leaders. They first had gone out into the wilderness to hear the fiery messages of John the Baptist, had heard him declare that he was

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a forerunner of a greater one that was to come, and now a prophet was preaching in Judea. Was he the one? Miracles were attributed to him. Was he the Messiah? One ruler determined to have an interview.

Nicodemus was an intellectual, moral man of high standing. Like those of that type he trusted in moral rectitude, honesty, and sincerity, and social improvement to bring in the kingdom of God. Such men put great store on education, social environment, and culture. They believe that society in its upper strata is developing into the kingdom of God. Such men approach their problems from the intellectual standpoint. Emotion is studiously avoided. Conviction is left to the last, to follow the intellectual concept.

Jesus knew exactly how to approach this sensitive, intellectual ruler of the Jewish Sanhedrin. Jesus did not try to convict him, get him to confess, or seek to arouse either his curiosity or his emotions. He struck home at the outset with a great truth, a profound essential, big enough to arrest the attention of the deepest thinker. "Except a man be born again he cannot see the kingdom of God." That assertion was big enough to arrest the attention of anyone. At once Nicodemus was confused. Where was all his learning? Of what essential value to the most important question was culture? The new birth is a spiritual necessity, a divine absolute, the essential beginning of a new life.

Nicodemus was won by this candid conversation in the night. Jesus came to him on the right side. He made the approach from perhaps the only angle by which Nicodemus could have been reached.

It requires much patience and knowledge to win the Nicodemus type of man. But winning them is worth the effort.

JESUS AND THE WOMAN OF SAMARIA

(READING FOR MONDAY)

John 4:5-10. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of

ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

Here we find Jesus winning an entirely different kind of person and he exhibits the finest wisdom in the manner of his winning. Here was a sinful woman, a bad character, we would call her, one with a dark past and a doubtful present and a black future. Such a life as hers was something not to think about; it was as tho her ideal had been broken to pieces and lay hidden in the citadel of her soul behind a mask of secrecy. No one should know of it: it was her secret. Souls in sin shield themselves by pretense and defend themselves by prevarication. They attempt to keep up appearances.

Jesus saw in this woman a sin-sick soul. He diagnosed her case immediately. If she could be got to confess something sincerely the opening would be made. No use here to appeal to the intellect; she did not care to reason about salvation. The conversation was about common things, things which she understood, like water, the feeling between Jews and Samaritans, husbands. She lived on a low level, but Jesus considered her worth winning.

The Samaritan woman responded to the appeal of Jesus. He unmasked her life: then he was a prophet. He had treated her kindly, tho a Jew: then he was a good man, one to trust.

This naive, simple, but resourceful sinner, became an evangelist right away. She brought the town to see and

hear Jesus and such an interest was stirred that Jesus stayed there two days and won many disciples, all because he had won this woman.

TWO SINFUL WOMEN AND JESUS

(READING FOR TUESDAY)

Luke 7:36-38. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

John 8:1-7. Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as tho he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

In this beautiful and touching story in Luke we meet an entirely different type of person. Here was a woman so sinful, so sensitive, so remorseful, so sorrowful over her sins, so utterly convicted and condemned within and so contrite and humble that no words whatever were spoken until after the miracle had been wrought.

Not much is known of this woman. The Pharisee thought that Jesus was not much of a prophet if he could not discern what everybody knew about this woman—"She is a sinner." Well, what if she was? Did not Jesus come to save "sinners"?

This woman made her way into the dining-room of the

Pharisee's house, wept such copious tears of repentance as she anointed his feet with the perfume that she washed his feet with them, and then to dry away the tears she wiped his feet with her hair.

What was Jesus' approach to her? How did he win this one? Just by loving, tender sympathy, tender kindness which showed in all his acts and words and tone of voice while she wept out her sins at his feet.

We descend the scale here, perhaps, in dealing with the adulterous woman of John 8:1-11. But if we are to win souls we must know how to win sinful souls for when they are washed in the blood their souls are equally white with all other redeemed souls.

This woman was caught in adultery. Many persons sin with impunity so long as there is no danger of being caught. The question was what to do with her. Moses said "stone her." But what did Jesus say?

We can imagine that Jesus took this as an opportunity to win a soul. He could have entered into the argument about whether she should be stoned or not, but that would not have won this woman. Continued asking caused him to say, "He that is without sin among you, let him first cast a stone at her." This drove the men away and left the woman standing there. And even then Jesus did not say much. "Go, and sin no more" were the glad words with which she was dismissed.

We must not deal harshly with sinful souls if we wish to win them.

A RULER AND A TAX COLLECTOR

(READING FOR WEDNESDAY)

Matt. 19:16-22. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou

shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Luke 19:1-6. And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully.

Jesus did not win the rich young ruler, but his candid appeal to him is of value in showing us how he approached men. Here was a moral Jew, rich, influential, candid. But he loved riches and the ease and power which riches gave him. Instead of whitewashing him with general approval as we might be tempted to do, Jesus pointed out to him exactly the step which he must take to be perfect.

This incident brings to us the importance of dealing sincerely and righteously and lovingly with souls. We must keep the real object in view—their salvation. It is no help to a soul to cover up its deficiencies. Jesus loved this rich young man enough to put his finger on the one thing that kept him out of the kingdom.

While Jesus failed to win the ruler he was more successful with Zacchaeus. The small statured, astute, rich, crafty collector was won by personal attention being given to him at a strategic moment of his life. This was the one time to win Zacchaeus who, out of curiosity mixed with some reverence, had climbed a tree to see Jesus. When Jesus came to the place he saw a little man peering at him. At once it

dawned on Jesus that that look had something in it more than was usual. He sensed it as a divine opportunity to win this man. "Come down. Make haste. Today I must abide at thy house." This offer to go home with Zacchaeus won him. After conversation at home, the exact words of which are not given but whose import may be had from what Zacchaeus said, Zacchaeus was won. He said: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."

This incident reveals the value of sensing the strategic moment, of being ready to take advantage of opportune circumstances.

JESUS AND BLIND BARTIMAEUS

(READING FOR THURSDAY)

Mark 10:46-52. And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Here we meet the importunate type, the afflicted man or person who can be won by physical healing. This type also is illustrated by the healing of the palsied man in Mark 2:3-12. The afflicted need physical healing. Their approach to God is made more easy and certain if they experience a touch of divine help in their bodies. Here is where the soul-winner can be of great help. Here is where

the soul-winner can "covet earnestly the best gifts" so as to pray the prayer of faith for the afflicted, yea, they may covet the "gifts of healing" so as to be still more able to help win souls to God.

Bartimaeus sat by the roadside begging. He was just a common, ragged, poor, cast-off roadside beggar. Jesus was passing along that road with a throng with him. The tramp, tramp, tramp, of hundreds of feet was heard by the blind man. Something unusual was going on, at least. The blind man asked what it all meant. "Jesus of Nazareth passeth by," they said. "Jesus! Jesus of Nazareth! That is a prophet, is he not?" The blind man thought rapidly. It was the chance of a lifetime. So he cried out, "Jesus, have mercy on me."

The thing Bartimaeus sought was healing, and he did not hesitate to say so. Did Jesus chide him for that and tell him he should be saved first and that his soul was more valuable than eyesight or try to make him contented with blindness? No, he healed him.

The approach to the sinner can often be through helping him find physical help in God. The poor can be won by financial kindnesses. Jesus won souls by whatever manner was most adaptable in each case.

THE THIEF ON THE CROSS

(READING FOR FRIDAY)

Luke 23:39-43. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

We come now to an extreme case, but one which reveals the value of grasping the precious moment of opportunity whenever it appears. The thief on the cross was a

sinner of the radical type, the type that jars the community and comes into conflict with law and authority, the kind we call criminal. There are many people who cannot be conservative. They are born radicals, and radical sinners or radical saints they will be to the end of their days. How are they to be won?

First let us notice that men of this type cannot be reasoned with, cannot be won by sympathy. They are the type that turbulently rush ahead unheeding until they run into trouble. A crisis comes. Their career has suddenly been checked, by law, by accident, by sickness, by calamity, or by some cataclysm in their lives. They are forced to stop and being stopped they begin to reason. They "come to themselves." At this stage they are open for conviction, eager for advice, ready to listen, and will repent with a heartiness that warms the heart of the evangelist and soul-winner as does nothing else. After conversion they serve God with that same turbulent, radical fervor with which they served the devil.

The thief on the cross had come to a bad end. About all he could do was to throw the fag end of a wasted life at Jesus and trust alone in mercy. "Remember me," he said to Jesus. Taking the one moment of opportunity, Jesus gave salvation to this poor, turbulent, radical sinner, about to go into eternity.

The lesson we get for soul-winners here is that we should not neglect the prisons, nor reject the afflicted, but go, visit, sing, and pray, and some poor soul will heed the message brought. No matter how bad a person may be, let us watch for the moment when love can win him.

JESUS AND SAUL OF TARSUS
(READING FOR SATURDAY)

Acts 9:1-6. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogs, that if he found any of this way, whether they were men or women, he might bring them bound unto

Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do?

We regard this as an unusual case and believe we can draw only limited lessons from it, yet we believe a discussion of it vital enough to include in the examples of Christ's personal ministry even tho it occurred after the resurrection.

Saul of Tarsus was the fanatical type of sinner. He became a persecutor. Only sinners that are fanatical will persecute. Most sinners are indifferent. The fanatical type fill themselves with a set of ideas that they have chosen to adopt, which are guarded, hedged, and fenced about as priceless, and arms and ammunition against all opposers are kept on hand. Yet the very fact that this type feel obliged to hedge and fence and violently protect their ideas proves that they are fearful of them. People that are sure of the truth do not feel it so necessary to fight so hard for their ideas, or at least not so violently.

People of this type are hard to approach. They are afraid to reason, or to discuss. They will not respond to sympathy. They are not afflicted; so that will not win them.

About all soul winners can do for this type is to be ready to help when divine agencies have wrought their work. They are singular, individualistic souls that must be won mostly by the Holy Spirit himself, and the divine revelation of Jesus Christ. Yet there is much that one can do. One can stand firm like Stephen and go to death for the truth's sake in a manner all out of harmony with the persecutor's ideas of things. One can bear losses, or hard oppositions, or persecutions uncomplainingly. In short one must simply live conviction on this type. Then, like Ananias, we can be

ready to go to their aid once the Spirit has arrested them. At such moments soul-winners can render a vital service.

QUESTIONS ON CHAPTER SIX

1. How would you approach a moral man like Nicodemus if you were to try to win him?

2. Outline your method of winning a sinful person like the woman of Samaria.

3. If one is penitent, what can be done to win him?

4. Suppose you were asked to help a woman like the one in adultery, what would you do?

5. How did Jesus seek to win the rich young ruler?

6. What was it that won Zaccheus? Would you call it the social approach? If so, how could we imitate it?

7. What is needed to bring help to the afflicted, importunate type? What qualifications are especially needed here?

8. What kind of people are today represented by the thief on the cross? How shall we win them?

9. If one is to deal with the violent type, like Paul, what can be done?

SEVENTH WEEK

PERSONAL EVANGELISM IS COMMANDED

A SATANIC INVENTION

(READING FOR SUNDAY)

Heb. 5:12-14. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Satan wrought tremendous havoc on the church when he persuaded the ancient church to accept his idea of how church work should be done. His scheme was to do something that would silence, partly at least, the great army of Christians in the world. During the first few centuries of the Christian era the church of Jesus was a conquering army. Nothing could stop it, neither flames nor famine, fagot or fire, nor could anything stop the onward sweep of the triumphant host. They were everyone propagandists. They were everyone witnesses, active, eager, earnest workers in the church. There was no idea except that God had set the members in the body to perform work, not as ornaments or useless appendages.

By and by Satan brought up the idea that there was quite a division that should be made in the ranks of the church. The clergy, under this scheme, were to be soul-winners, preachers, witnesses, offerers of prayers, and witnesses for Christ. The rest were not called to such work. Hence the clergy were set off from the laity as a distinct class who were to be the church workers. The clergy were capable; the laity were not. The clergy were to be trained;

the laity were not to be trained. Therefore let the clergy do spiritual work and the laity take care of finances and temporal affairs.

This theory is still extant to an alarming degree. It is a destructive theory, doing incalculable harm to souls. Multitudes still live in the Dark Ages, believing that there is a deep line of cleavage between the clergy and the laity. Yet there is no such line drawn in the Scriptures.

A PROGRAM THAT FAILS

(READING FOR MONDAY)

Isa. 41:6, 7, 10. They helped everyone his neighbor; and everyone said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Every Christian is commanded to witness for Jesus and carry the testimony to others. To put all this work on the pastor or evangelist is to fail. Moreover, this ancient lie that the clergy alone are to do such work will prevent Christians from doing their duty. It will make them disobedient to the divine command. Many have accepted this theory, have thereby stopped all personal spiritual work and are therefore living in actual disobedience to the express command and will of God. To disobey God thus is a serious matter and everyone of us must set himself resolutely to obey the divine commission.

No wonder the church moves so slowly with the work being done by so few. We do not wish to minimize the value and worth of the ministry. They are an overworked class. But this is largely so because they have not taught the people their duty and made them to feel their responsibility.

Such a program fails!

No commercial business would succeed with such a program. Suppose a wholesale house with its sales manager, salesmen, and officers were to attempt to carry on as the church does. "Suppose it should be considered the duty of the sales manager, in harmony with that program, to go out and do all the selling, with a little help, perhaps, from a few officers of the company or members of the firm, while the salesmen support him by their encouragement and their faithful attendance on his weekly lectures on the quality and value of their goods. And suppose the salesmen simply go out into the territory during the week to try to persuade a few prospective customers to come to those weekly lectures in the hope that they will decide to buy, while they themselves make little or no attempt to sell any goods, but simply seek to interest possible customers in the fine lectures of the sales manager. How long do you think that house would last?"Conant, in *Every Member Evangelism*, p. 43.

Yet the church tries that very plan!

A FALSE IDEA HAS CREPT IN

(READING FOR TUESDAY)

John 4:31-38. In the meanwhile his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

Thousands of Christians are on the list of the disobedient and unfaithful because of a false conception of what

church work is and who is to do it. If all real religious work is to be done by a special class, called the ministry, deaconesses, spiritual workers, etc., trained and paid to do it, then the rest can fold their hands in comfort. They can pay the preacher, support the work, live at ease, and let the spiritual workers do the spiritual work.

Since Christians cannot and do not feel free to sit down and do nothing there has crept in another false idea, viz., that those who are not trained for spiritual witnessing can do their part by activity in a variety of ways. They can hold church bazaars, church suppers, church socials. They can form sewing-circles or aid societies, work and earn money for the work of God. They can hold rummage sales, food sales, candy and peanut sales, and by auctions and other methods sell and earn for the cause of God.

We do not condemn these things wherein they are rightly conducted. But it is sad when the sole activity of large numbers of people consists of just such things. One feels sorry for them, because they exhibit heroic sacrifice at times to succeed at these kinds of things, never dreaming that the same effort exercised in real soul-winning work would bring vastly more and better results both to their own souls and the souls of others.

Something is to blame for this condition. Someone must lift up his voice, calling the people back to real church work. Someone must arouse the disobedient to begin obeying the command of our God to "go ye" into all the world, your world, with the gospel.

Nothing, absolutely nothing, dear Christian reader, can take the place of personal testimony, personal witnessing, personal salesmanship, for the Lord Jesus Christ. It is right to support your pastor, your church, your missionary boards, and your church work, but there remains a specific, special, personal work for you to do among those with whom you come in contact.

Resolve today to do your part and obey the divine

command! Stay no longer in the ranks of the disobedient!

SPASMODIC EFFORTS

(READING FOR WEDNESDAY)

Rev. 3:1-6. And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.

No Christian feels satisfied to sew, pay the minister, sit and listen, and do no more. Therefore revivals are held when for two, three, or more weeks everyone is encouraged to get out and do some personal work.

The pastor prepares for the revival by sermons, calling the attention of the congregation to the great need of salvation by their neighbors. Zeal is encouraged, prayer bands are formed, interest is aroused, and the revival begins. During this time there is great activity. Everybody does something. Everybody has a prayer list; advertising is got out, and everybody is happy and rejoicing and twenty, forty, or sixty souls, mostly from the Sunday-school, are saved.

After the revival is over everything, usually, drops back into the same rut as before. No particular interest is taken; prayer lists are forgotten; prayer bands dissolve; personal work stops; and the whole campaign ends even more abruptly than it began. Personal visitation ceases, and the pastor is left to carry the load until the next revival.

By the time the next revival comes a large proportion of

the converts of the former revival are cold and backslidden and must be reconverted in the next revival. This is the common routine of many congregations. Revival—long period of inactivity, coldness, and backsliding on the part of many converts—revival—long period of inactivity, etc., etc.

Better, of course, do our duty two or three weeks in a year than not do it at all. But why should soul-winning be restricted to the revival? We agree that a great revival cannot go on all the time, but on the other hand the colder a church is, the greater the revival among the church members is when one does come, and after the revival is over the church may not be more than fifty per cent alive or aroused.

The problem is to make permanent the means that produced the revival.

Let us then continue our prayer lists, our prayer bands, our personal work. Let us cultivate these good things the year round. If we do souls will be getting saved all the time, usually.

ATTITUDE OF SOUL-WINNING

(READING FOR THURSDAY)

Isa. 6:1-8. In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

This brings us to a vital point. What is the real work of the church? the real work of the Christian? We have seen that a Christian should support liberally the pastor, the church, the general causes. Some might go farther and say that a Christian should pray in public and help take care of the finances, and keep the credit of the church good. But is that all? Are Christians to be limited to such things—supporting the church and sitting and listening to sermons and songs and prayers? Is that all? Or may they form societies, and the women sew, bake, and sell, and the men talk, debate, and argue? Is that the total? Or, to go further, may they, during the revival, do some personal witnessing and praying and enjoy for a while real soul-winning work, but as soon as the revival is over, this is all to stop?

The real mission of the church is to save souls! The real work of every Christian is to save souls!

This brings us to the main point—the attitude of soul-winning. This attitude or spirit of soul-winning should become the normal, year round attitude of every Christian. It is a daily work, something he is always to do as opportunity offers. He is to get in the habit of it. Soul-winning is to become his common work, as natural as his manual work or his business. He is a salesman for his Lord and should talk of his goods at every opportunity. The value of what Jesus has to offer to every man and the tremendous need of every man for just what Jesus has should be on the end of his tongue, the topmost thing in his heart.

The constant attitude of soul-winning is necessary because one never knows when he may meet a prospect. If one must have several sermons preached at him and a great deal of labor and exhortation spent on him to get him to the place where he will advertise Jesus personally it stands to reason that many prospects will escape, will never be spoken to. Instead of getting into the right attitude to win souls once or twice a year a Christian should cultivate

that attitude all the year round.

Jesus did not command us to seek souls during a revival and then stop until the next revival. He said, "Go ye into all the world."

This is his command and it is a year round work, a work continuously to be performed.

ENTHUSIASM FOR CHRIST

(READING FOR FRIDAY)

Acts 4:31-33. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

You have noticed how enthusiastic Christians become in a revival. They drop their staid demeanor, become informal, they open their hearts to the influences of the services, open their hearts to God, and enter joyfully into the work of the revival. The enjoyment of the revival proves that it pays to so do.

It is not so hard to become enthusiastic for Christ in a revival where everybody else is doing the same thing. Enthusiasm is contagious. It is easily caught.

What is needed is something that will enable us to be enthusiastic for Christ all the year around. It is said of the disciples that they returned to Jerusalem from the Mount of Olives and continued in prayer and supplication until the day of Pentecost. On that day the Holy Spirit came. He turned the twelve and the entire band of one hundred and twenty into the mightiest group the world ever saw. They simply were enthusiastic beyond measure. It was a sane, sound enthusiasm, born of the greatest discovery in all the world and preserved by a faith that knew no bounds in an ever-living, crucified, resurrected, triumphant Savior.

Their own souls had felt the touch of divine life and power. They had been redeemed. They had felt the might of the Holy Spirit. They had every reason to be enthusiastic.

Moreover, they had been given a task so great, so enormous, so tremendous, that nothing but a tremendous, overwhelming enthusiasm and love for souls would cause them ever to begin it. That task or work was to "Go ye into all the world and preach the gospel to every creature." They accomplished their mission.

Do we expect to do our duty, to obey the command that rests upon us just as surely as it rested upon them, if we enter upon our work without enthusiasm? The scriptural account says that the "Lord worked with them." The Lord then will work with us. Let us become enthusiastic over Jesus Christ and his grace.

PRAYER

(READING FOR SATURDAY)

Mark 11:22-24. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when we pray, believe that ye receive them, and ye shall have them.

We doubt if a one will become a real soul-winner, an enthusiastic, all-the-year-round witness for Jesus, without prayer. We doubt if a one will even begin to attempt to win souls without prayer. We doubt if anyone can continue to do personal work unless he spends much time in prayer and habitually comes under the influence of divinity where the light of God shines into the heart.

The impulse to win souls can come only by a revelation of the value of souls and this revelation cannot be learned in books; it must come from above. The attitude of soul-winning can be born only of the Holy Spirit of God. The enthusiasm necessary to carry one over the hard places, the

failures, and the heart-breaking experiences of every soul-winner can come only through prayer.

Let us pray then first for ourselves that we may be willing to become a witness, a personal worker. Let us pray next for soul-burden until we feel the value of a soul. Then let us pray for grace and wisdom to win souls.

Let us not fail Jesus in this great work. Let us pray until we cannot be satisfied until we see souls being saved.

QUESTIONS ON CHAPTER SEVEN

1. What system of work has hindered the church?
2. What is the real work of the church? Of Christians?
3. What false ideas of church work have crept in to hinder us?
4. Of what benefit is a revival in the church?
5. How may the revival spirit be kept alive the year round?
6. What is an attitude of soul-winning?
7. Of what value is enthusiasm in winning souls?
8. How may enthusiasm for Christ be generated? How may it become permanent?
9. How will prayer help us in this soul-winning work?

EIGHTH WEEK

SOUL-WINNERS MUST KNOW THEIR BIBLES

TOOLS FOR THE SOUL-WINNER

(READING FOR SUNDAY)

I Pet. 1:23-25. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

As the passion for souls begins to develop and grow the newly awakened Christian begins to ask, "What am I to work with in winning souls?" There are many tools which the soul-winner can use, such as tact, personal influence, and kindness, but he also must know his Bible. A thorough acquaintance with one's Bible is very necessary, for in dealing with souls one will need a "thus saith the Lord," the note of authority, in what he says. Souls who are seeking God wish to have an authoritative reply to their questions. They wish to know what God has to say on their problems. Since God alone can save it is essential that the soul-winner understand the Bible conditions of salvation and be able to set them forth to the seeking soul in an intelligent manner.

The Word of God is that which the Holy Spirit uses to bring souls to him. For this cause God has ordained that his Word be preached and expounded so that men may know his plan and will. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23). "Of his own will begat he us with the word of truth" (Jas. 1:18). "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first,

and also to the Greek" (Rom. 1:16). "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

These texts, with many others, show that the Word (the inspired Scriptures) is the chief agent of salvation given into the soul-winner's hands.

WITNESSING FOR CHRIST IS OUR PART OF SOUL-WINNING WORK

(READING FOR MONDAY)

Luke 24:46-48. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The Word of God is the soul-winning agent which the soul-winner is to use. The Christian is to tell the good news, or tell the gospel story. When the Christian witnesses truly for Christ he is preaching the gospel in an effective manner. This preaching, witnessing, telling the old, old story, lifting up Jesus to the world, is the part which Christians are to do in the soul-winning work. It is right here where Christians cooperate with God in the winning of the world. God has not ordained that angels or seraphim preach the gospel, but men. He does not call supermen to preach and witness for him but common men like Peter and Paul, and Luther, and Wesley, and Moody, and you, and me. He calls every disciple of his to this work. He expects less of some than of others, but God expects every Christian without exception to do some witnessing that others may be saved.

By reflecting upon the truth just briefly stated we see the tremendous overwhelming importance of our doing our duty in witnessing for Christ. For if the gospel is not preached, if no witnessing is done, if no gospel is declared, if no one tells the good news, the Holy Spirit has little to use in convicting sinners, and men in countless numbers sink to Christless graves.

Think of it, O reader, man—men and women, you and

me—must declare the message. This is man's work. If man fails here all fails, because it is exactly at this place where man cooperates with God.

S. D. Gordon tells in one of his **Quiet Talks** of a scene in glory after Jesus ascended. Michael, the archangel, asked Christ about his sufferings and his plans.

"Did you not suffer a great deal on the cross, Master?" asked Michael.

"Yes," answered Jesus, simply.

"How many know of your dying for them on the cross?" asked Michael.

"The people of Jerusalem and Judea know of it," he said.

"But did you not die for the whole world, Master, and how are they to hear about it?" asked Michael.

"Yes, I died for the world, and I have told Peter and Andrew, James and John, and the rest to go tell the world," said Jesus.

"But suppose, Master," inquired Michael, anxiously, "that Peter and Andrew and the rest will not go. Have you made any other arrangements?"

"No," said Jesus; "I am counting on them."

Now, that is just it, O reader. Christ is counting on us to go tell the world, to go tell "our" little world, the story of salvation.

GETTING A WORKING KNOWLEDGE OF THE SCRIPTURES

(READING FOR TUESDAY)

II Tim. 3:14-17. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works.

The gospel is the power of God unto salvation to every-

one that believeth; therefore a working knowledge of the Scriptures is very essential in winning souls.

It is not hard to acquire this working knowledge if one is diligent enough to study the Scriptures. The theme of the Bible is salvation; therefore the Bible must contain in very plain and unmistakable words the entire plan of redemption. The soul-winner must first know salvation for himself and secondly know the scriptures on this subject.

Every prospective soul-winner should have a good clear-type concordance and reference Bible well bound in durable leather.

Make a daily study of the Scriptures. Read the Bible over and over until you are familiar with it. Spend most of your time on the New Testament, but do not neglect the Old Testament, because God spoke as truly in it as in the New. Familiarize yourself with those portions of the Bible relating to salvation.

Learn to mark your Bible. There are several systems, but to mark it as you please may be as good as any system. There are "marked" Testaments and entire Bibles that mark in various colors the great themes of the Bible. You might follow their system. But, anyway, mark your Bible, write notes on the leaves, and become familiar enough so that you can turn quickly to the most important texts.

Get a good Bible-reading book, of which there are many. These books give texts on a great variety of Bible subjects. One should be able to know by heart the scripture texts on a number of subjects.

Buy a good concordance. This will help you to find texts.

By spending fifteen minutes or one-half hour a day a person will become very familiar with the Bible in six months or a year. We should always keep up this study of the Bible through life, for it is a mine of gold.

POINTING THE WAY TO GOD

(READING FOR WEDNESDAY)

Acts 8:26-31. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me?

There is nothing more pathetic than a blind person groping his way along unless it is a poor sinner awakened to a sense of impending doom, seeking to find God. Most sinners do not know much about God nor the way to his arms of love. Some arrow of conviction has pierced his heart and he feels poignantly the need of salvation but he feels so ignorant of the way. He is walking a way he never traveled before. He is blazing a road through untrodden territory.

But even before one is struck by conviction he needs a friend to guide him. It is an astounding fact that literally millions of persons are thronging the broad way to destruction. Young and old, rich and poor, white and colored, are marching in deadly monotony to the precipice and plunging over into the abyss of hell. Someone must warn them and point out the way to eternal life.

Someone has asked this pointed question and I hope, dear reader, that you will put it to yourself in all its searching reality: "If someone were to offer you $1,000 for every soul you should win would you work harder and more diligently to save souls than you do now?"

That is a very heart-searching question. Let us face it literally and bravely. Let it test our love for souls, our love for Jesus Christ. Let it test our value of things.

It comes to just this: someone must point the sinner to

God, someone must shout to this vast throng that there is a highway of escape, a better way, the way of God.

Am I willing to be one who will point someone to the Christ, to the true way?

HELPING SEEKERS TO FIND GOD

(READING FOR THURSDAY)

Acts 16:25-31. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

When a soul-winner has pointed some soul to the cross and the sinner leaves that vast, fated, doomed throng and stumblingly, like one blindfolded, tries to make his way to God, then the soul-winner is glad. Moreover, he can have the overwhelming joy of grasping the poor seeking soul by the hand and leading him to the strait gate where Christ can be found.

As the sinner asks, "What shall I do to be saved?" the soul-winner can quote what God has said for him to do. He can tell the seeker that God expects him to forsake his sins, quoting Ezek. 18:30-32 and Prov. 28:13. He can tell him that if he desires pardon for his sins he must pardon those who have sinned against him. All the old and new grudges must be dropped. And quote to him Matt. 6:15 and 18:22. This point can be made vivid by learning the parable of the Unforgiving Servant by heart and quoting it to those who seem to give up their hard feelings with difficulty. He can tell the sinner that he should make restitution as far as

he can if he has any restitution to make and quote to him Ezek. 33:15 and Luke 19:8. He also can say to him that God expects the sinner to confess his sins, and quote to him I John 1:9.

After the sinner has been carefully guided along the road of repentance by his friend, the soul-winner, he will be ready to enter into the kingdom by faith. Then such texts as Mark 1:15, Rom. 5:1, I John 1:9, Eph. 2:8, can be given to him.

If the trembling sinner feels that his sins are too great to be forgiven quote him Matt. 12:31 or Isa. 1:18. If he feels God cannot take him in quote him John 6:37. If he wishes to "feel" something first, or believe after a witness comes, show him that the believing necessarily comes first, giving him I John 5:10.

Thus at every step of the way an authoritative word from God will guide the soul to God. The soul-winner must know his Bible, especially on salvation doctrines, to help the seeking soul find a sure anchorage in God.

HELPING OTHERS INTO DEEPER EXPERIENCES

(READING FOR FRIDAY)

Acts 19:1-7. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve.

The Scriptures speak in one place on this wise: "But are helpers of your joy." We are, in a very real sense, our

brother's keeper. The soul-winner need not stop with seeing souls saved and helping and guiding them to God; he may also help them to deeper and richer experiences that God has so bountifully provided.

There are many who need the exhortation of Paul to the Romans found in Rom. 12:1-3, "Present yourselves a living sacrifice." They need that divine Holy Spirit to fill and dominate them. Then there is the searching question to be asked, as Paul asked the Ephesians, "Have ye received the Holy Ghost since ye believed?" (Acts 19:2).

The true soul-winner wishes all Christians to enjoy the fulness of the blessing of the gospel of God, wishes them to consecrate their service this day unto the Lord and become efficient colaborers in the work of the Lord.

As the Christian seeks the deeper things of God again the soul-winner who already has tasted these things can guide the seeker with a "thus saith the Lord" at every step of the way.

Moreover, there are times of trial, temptation, and perplexity, when others need an authoritative word from God as to what to do. Much, indeed vast mountains of difficulty, would vanish if brethren would find out what God has to say about one's life, dress, deportment, business policy, duties at home, words, and many other things, and be guided accordingly.

Here the soul-winner has a field of rich possibilities. He should know the Word that he can give an appropriate scripture pointing out the way one should go.

BUILDING A STRONG FAITH

(READING FOR SATURDAY)

III John 1:1-8. The elder unto the wellbeloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth. Beloved, thou doest faithfully

whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth.

Could we not, if we should try, help one another along the way of God? If a care for our brother dominates us will not all our relations tend to become richer and more blessed? There is room for a world of improvement in the relations of Christians one with another.

We read of certain apostles that "seemed to be pillars," and we read again of the overcomer, that he shall be a pillar in the temple of God. A soul-winner should build a strong faith; he should be a pillar. There are discouraging times, when nothing seems to be accomplished. Then is when a strong faith is needed, and he who has it will wield a world of influence for good and for God.

Are you willing, striving, to be one of these?

QUESTIONS ON CHAPTER EIGHT

1. In what way is the Bible a means of salvation?
2. Why should a soul-winner know his Bible?
3. What would you call a "working" knowledge of the Bible?
4. What part in the salvation of souls has God put within our power?
5. How may we obtain a working knowledge of the Bible?
6. Of what use are the Scriptures to a soul seeking God?
7. How may one most effectively use the Scriptures in helping souls find God?
8. How are the Scriptures a help in obtaining deeper Christian experiences?
9. The Bible speaks of some as pillars. What is your conception of Christians who are pillars?

NINTH WEEK

THE PASTOR'S PART IN EVANGELISM

THE LOCAL CHURCH IS THE PASTOR'S FORCE, NOT HIS FIELD

(READING FOR SUNDAY)

Eph. 4:11-16. And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

It means all the difference in the world whether the pastor regards the church as his field or his force. It will make much difference in the work he does, in his attitude toward the members, and in their attitude toward the pastor. It means much in results.

Whose servant is the pastor? Indeed, in a real sense, because it is essentially a part of the pastoral office, must the pastor serve the flock. He is the under-shepherd whose duty it is to feed the flock and care for the sheep and the lambs.

But again, whose servant is he? Who has "hired" him? If the church has "hired" him then he is an hireling. But if he is the Lord's servant, employed by God to be a pastor,

then in the last analysis he is amenable to God and not to the congregation.

If the pastor regards the church as his field he will expend his energies upon them, in preaching to them, visiting them, nursing them, and have little time left to do any soul-winning work himself or to train the congregation in soul-winning work. Such a church will not grow much except by accretions from the Sunday-school.

If on the other hand the pastor regards the church as his force he will be fulfilling Eph. 4:11-13, where it is said that the ministry is ordained for the purpose of equipping the saints so that they can give effectual service in soul-winning work.

Satan tries hard to close the mouths of the witnesses for Christ. Well he knows that he is overcome "by the blood of the Lamb, and by the word of their testimony" (Rev. 12:11).

Too much of the pastor's work consists of sermons. The time has come when congregations have so far forgotten both their own mission and that of the pastor that all they think of is fine sermons twice on Sunday while they sit and enjoy themselves.

THE PASTOR SHOULD BE FIRED WITH EVANGELISTIC ZEAL

(READING FOR MONDAY)

Rom. 1:14-19. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness: because that which may be known of God is manifest in them; for God hath showed it unto them.

The pastor is a key-man in soul-winning work. His congregation will largely reflect his attitude and feelings on church work in general. "Like people, like priest."

If the pastor is called of God at all he is called to soul-winning work. He is bound then to feel the value of souls, to have a vision of the tremendous need of sinful men, and his soul will be fired with a divine passion for men. The call to the ministry includes these things without a doubt.

The pastor is to set the example in winning souls. He should not be satisfied to minister to the church alone. He should be fired with intense missionary zeal and seek to acquaint every person within reach of the realities of Christ's love and salvation. It is his business to extend the knowledge of Jesus, to bring the testimony before the whole community to take Christ to all his world.

There are pastors, alas, who seem to have forgotten their mission. They wonder why the church does not grow, why the attendance is not larger. They blame their inability to speak well or something like that for the failure. If these same pastors would become fired with soul-winning zeal and begin to visit the people in their homes, the business man at his place of business, the sick at their bedside, make friends of the children, and help the poor in their distresses, and preach with a heart overflowing with love for men, their messages would be filled with an eloquence that would win. Their churches would soon be filled and souls be won.

Oh, the ministry need to tarry before God, every one of them, until a new vision of souls going to Christless graves is had, until a new passion to win souls courses through their veins, dominates their thoughts, their activities, and their sermons. A baptism of soul-winning love will turn any ministry into a fruitful ministry, and make eloquent tongues that now stammer for a message.

THE PASTOR SHOULD SUPERINTEND THE TRAINING OF SOUL-WINNERS

(READING FOR TUESDAY)

Mark 3:13-15. And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.

Pastors first should become aroused to use the latent talent lying dormant in their congregations. The pastor who is fired with evangelistic zeal usually finds young workers coming forth. There are churches so dead that seldom does a new worker appear. Again there are congregations with bad habits, who expect the minister to do it all, and even if a revival produces several new-born souls the habits of the church are such that these new converts find nothing of spiritual value to do and are soon as cold and formal as the rest.

Let the pastor view the church as his force and see the difference it will make. He will begin to see that there is Mrs. B., who has ability to make friends; Mr. Y., who has the ability to win people; and so on down the list of all of them. If he looks closely enough he may see that, if properly developed, every single member can do something to win souls.

After this appraisement of values let the pastor begin a system of training for the congregation. He may have to begin with those who already have the most soul-winning fervency. Let him begin there, then. But begin.

As soon as one is trained and equipped sufficiently send him forth. As others become willing and able send them out. Form groups of workers and assign them areas in which to work. Form prayer-bands to hold cottage prayer-meetings. Keep up the training of workers. Bring the young converts into soul-winning work at once. Revive and fire the whole congregation with soul-winning zeal and enthusiasm.

SPECIAL SERMONS ON SOUL-WINNING
(READING FOR WEDNESDAY)

Ezek. 33:7-11. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Every pulpit is a teacher's desk. The preacher is a teacher. He is not only to teach the sinner how to get to God, but he is to teach the Christian how to take Christ to the sinner.

Most Christians expect the preacher to bring an authoritative message from God. If God has a duty for the people to perform they feel that the pastor should apprise them of it.

This is the reason why it is essential that the pastor be fired with soul-winning zeal and see his church as a force to accomplish great good in personal soul-winning work. If he so feels it will inspire him to sermons designed to show these things:

1. That God expects every Christian to witness for Christ in his world.

2. That the command, "go ye," is to all, to every single individual member of the church.

3. That one's inability to do great things does not excuse him from doing all that he can.

4. That nobody but himself, the Christian, can take Christ to his little world.

5. That Satan will do anything and everything to hinder personal witnessing for Christ by the members of the church.

6. That it is hypocrisy to profess a love for souls, perhaps in China or some remote place, when one does nothing to bring Christ to one's immediate associates, or the family next door.

7. That one is disobedient to an express command of Jesus Christ if he refuses or fails to witness for Christ, tell the good news to the ones nearest him.

Let the pastor preach upon these subjects until the conviction of these truths goes deep enough in the hearts of the church-members to find expression in their lives. Soul-winning personal work then will become an all-the-year round activity rather than a spasmodic effort during a revival.

SUNDAY SCHOOL EVANGELISM

(READING FOR THURSDAY)

Deut. 6:4-9. Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

"Religion is caught, not taught," it has been said, and there is much truth in it. There is much about religion that can be taught, and much of it must be caught if it is ever got at all.

The primary function of the Sunday-school has been to teach, but if teaching becomes the aim and end it will fail to accomplish very much of permanent value. It were much

better to make direct soul-winning the primary purpose even if the teaching is poorly done and the methods and organization deficient than to have the best of teaching and methods with little or no soul-winning spirit with it.

It is the pastor's business to take the oversight of the Sunday-school. He may not superintend it directly but it is his responsibility to see that it moves along right lines and promotes the real work of the church. Therefore he should inspire the superintendent and officers with soul-winning passion. After all, what good does it do a child to learn how long the Jordan River is, or how large is Palestine, or any of those kinds of facts, if it does not relate to Christ's work now? The reason why youths drop out of Sunday-school may be because they cannot see how such things as the Jordan, etc., relate to their lives in America. Christ must be interpreted to the youth in terms of today, and they should be led to see that what Christ has to offer is perfectly adaptable to their present-day needs. This brings it down to soul-winning work, where it really belongs.

Every Sunday-school teacher should be a soul-winner. If teaching a lesson is the sum of his work it is of little value. Let the pastor urge each teacher to win every member of his class for Christ.

YOUNG PEOPLE AND EVANGELISM

(READING FOR FRIDAY)

II Tim. 2:1-7. Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things.

Many a pastor views with alarm the busy, restless, noisy group of young people more or less affiliated with his congregation. There are, it is true, elements of danger here, but most young people survive the restless, irresponsible age and become like the rest of us. But what shall be done with them?

Let us begin with basic facts. Most Christians make their start for Christ in their youth; therefore in youth is the time to win souls. Youth is the most fertile and fruitful field of soul-winning endeavor. This very fact makes youth important.

Another fact to consider is that youth enjoys Christ when it accepts him as much as does maturity. Another fact is that youth is optimistic and likes to do something heroic. Who make the most daring soldiers in an army? The youth. The most daring Christians are the young Christians.

These facts give a clue to the pastor's seeking to know what to do with the young people. Harness them up to an active soul-winning program, that is, make evangelism a major, not a minor activity. They will like it.

The tendency of many of the church's young people's groups is to degenerate into a social or an entertainment society. It is true that social events are essential to young people. To meet often is a part of their education. Sympathetic leaders should see that they get a sufficient amount of it under favorable and uplifting influences.

The young people need much plain gospel preaching delivered to them by experienced persons in their own meetings. This is needed to create strong convictions of right and wrong and give them moral stamina.

The wise pastor will map out an aggressive soul-winning program for the young people and harness that fine optimism and force to bring souls into the kingdom.

MAKE SOUL-WINNING A CENTRAL FEATURE

(READING FOR SATURDAY)

Luke 15:1-7. Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

If evangelism becomes, as it should become, the dominating feature of a local church, the pastor has accomplished a great work. He will be headed in the right direction. He will have adopted a program that will reduce backsliding to its lowest proportions and one that will be conducive to the greatest growth in numbers and in spiritual development.

It really should be this way, for what has Christ raised up the church for if not to cooperate with him in the greatest work in the world? Instead of all kinds of so-called "church work," such as sewing-circles, suppers, sales, and much of that sort of thing being considered as the only work that many can do, why not train and guide those same people into direct soul-winning work?

The one trouble of those so-called "church activities" whose main object is to raise money, is that those who engage in them have many times allowed these things to be a substitute for a much higher and richer kind of Christian work. We recognize the need of money for the church and the zeal of those who labor to get it is to be commended, but it is a poor substitute for real Christian work.

The pastor should bring these persons into the realization that Christ is not pleased with this substitution, that it will not take the place of personal witnessing and that, no

matter how much of that class of work is done, the command is still "go ye," and "witness" for me. Let the soul-winning work take precedence and be done first; then will be time to think of finances.

QUESTIONS ON CHAPTER NINE

1. Is the church the pastor's force or his field?

2. Can you think of any changes that might occur if the pastor considered one or the other as a fact?

3. Why is the pastor the key-man in evangelism?

4. If the church is the pastor's force, what is his duty to them?

5. If God calls every single Christian to witness for him what is the pastor's duty to the individual Christian?

6. What should a pastor do to create evangelistic zeal?

7. Does a person love souls who does nothing for their salvation?

8. How may the Sunday-school do evangelistic work?

9. How may the young people be included in the evangelistic program?

10. Discuss suppers and sales to raise money as a substitute for soul-winning work.

11. What is the real work of the church? Of the individual Christian?

TENTH WEEK

GROUP EVANGELISM

A SURVEY OF THE FIELDS

(READING FOR SUNDAY)

John 4:35-37. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth.

The pastor of a local congregation is the commander-in-chief of the Lord's army in that particular place. He is, of course, under the divine commander, Jesus Christ, who has called him to be the spiritual leader of the Lord's people. The pastor cannot command as a military captain, but he is in a place of great responsibility and of large influence and wide spiritual authority. As the leader of the Lord's forces it is his first duty to survey the field and see what needs to be done.

What are the needs of the pastor's field? How many unconverted are there in that field? How many children do not attend Sunday-school? Are there any people too poor to come to services? Are there any sick or afflicted ones or shut-ins who are deprived of the ministrations of the Lord's house? Are there cesspools of vice anywhere in the area that are counteracting the good influences of the gospel? How many homes would welcome prayer-meetings or are hungry for the gospel?

The answer to questions such as these can only be found through a survey. Blanks for taking a religious census or survey of the field can be had at a small price from religious publishers. Space is provided on these blanks for

complete information about every family in the community. A competent worker can take this survey or the area can be mapped out and the members of the congregation take it.

As soon as the survey is taken the facts which it discloses should be tabulated by the pastor or a competent assistant and put in available form. These facts should then be presented to the spiritual leaders of the congregation and to the whole congregation so that all may see just what the field around them demands.

A SURVEY OF THE FORCE

(READING FOR MONDAY)

I Cor. 12:18-23. But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness.

A wise pastor will not only wish to know the field, its needs, its demands, its difficulties and its possibilities, but he will wish to know the force at his command for working that field. This will necessitate a survey of his force.

What kind of a church am I pastor of? Are the members aggressive, full of zeal for Christ, and eager to witness for him at every opportunity? Do they exhibit real soul-burden born of love for souls and enter sympathetically into every effort to bring souls to Christ? Are they eager to work? Are they efficient in prayer? Or is the church cold, formal, seeking rather to be pleased than to sacrifice? Has evangelism well nigh died out? Is soul-burden gone?

These are most important questions. They must be answered before the pastor can make any plans for evangelizing his field. The answer to them will determine the pas-

tor's next step. If the congregation is full of holy zeal and love to God and man then to organize the force to evangelize the field will be comparatively easy. If the church is cold and formal then the pastor's first duty is to preach to them, pray with them, labor with them until they become a church of power, filled with the Holy Spirit of God, ready for service or sacrifice.

EVANGELIZING THE AREA

(READING FOR TUESDAY)

Acts 16:9, 10. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

There are different classes of workers in every congregation. Some are capable of doing house-to-house visiting with good results. Others cannot do so well at that kind of visiting and witnessing but can do well in taking advantage of the contacts which they make with others. It also happens that one's circle of influence may be largely outside the area embraced in the field of a local church.

One's real zone of influence is that which he makes for himself through the help of God. Or we might call this one's natural zone. Yet there is need of constantly reaching out and embracing within the circle of the church's influence more and more people. There are those who can do exactly this kind of work. We are commanded not only to invite our friends to the great supper but to go out into the byways and hedges and invite those who may be utter strangers to come.

For those workers who can do personal work among strangers the zoning system offers a convenient method of being sure that the area is covered.

There are many methods of zoning—by blocks, streets, and areas. Most cities lend themselves easily to zoning. Country places are fairly easily zoned also. The areas must

necessarily be arranged according to the size of the force at hand, their efficiency, and other factors. Definite areas of operation should be mapped out. Some may require more workers or workers of a different type from others.

But after taking every factor into consideration let the field be zoned into definite areas and placed in charge of designated workers over which there shall be a competent leader.

The idea of zoning is to give every single member something to do. This is vital. Every-member evangelism should be the goal as far as the force is concerned, and a personal testimony delivered to every person in the field should be the goal as concerns the field. This is God's program of labor. Some members will not be able to do as much as others. Some are busy housewives, others are busy laborers, whose work tires them, and the division of labor in the field must be such that such members be not overburdened. But all should do something.

The pastor's ability to systematize his forces for efficient work in the field will determine the measure of his success. It is only by getting every member to witness for Christ that the work of the pastor reaches its greatest accomplishment. Their personal testimony backs up his preaching and the Holy Spirit does his office work in power.

SELECTING AND TRAINING SPIRITUAL LEADERS

(READING FOR WEDNESDAY)

I Tim. 3:1-7. This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report

of them which are without; lest he fall into reproach and the snare of the devil.

There are in every congregation those who are naturally and divinely qualified as leaders. They are a sort of personal staff to the pastor. They are very necessary persons in any aggressive plan for working and harvesting the field. What they do others will do. In most churches there are not enough of such leaders, while in other churches there may be two, three, or four members who feel a call to spiritual service and apparently have nothing to do, since the pastor does nearly all the preaching. In such a case there is valuable talent going to waste. There is a lack of systematizing the field. Some plan of operation is needed.

The first step in harnessing every member up in this year-round, personal evangelistic work is to call the spiritual leaders together and pray and plan until a concrete plan is formulated. Take time enough to do it right. The proper spirit must first be aroused. The idea of everyone's doing personal evangelistic work must be sold to them until they see it as Christ's divine plan and that not to carry it out would be disobedience to the heavenly calling. The pastor should have clearly in mind just what he wants, or just what God wants, and pray with, instruct, teach, and exhort until the spiritual workers are with him heart and soul.

As a few see the vision and become enthusiastic about it, bring others into the group, until every one who has qualities of spiritual leadership is brought in and filled with the same zeal. When this group has reached its limit then these leaders should take care of the areas spoken of in yesterday's reading. Groups of workers should be placed in their charge.

The training of these spiritual leaders is to become an important part of the pastor's work. Indeed he will have classes perhaps to which all are invited, for training in efficient personal work is a worth-while effort.

PRAYER, AND PRAYER-BANDS

(READING FOR THURSDAY)

Acts 12:1-5. Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

Prayer is a wonderful thing. It is a marvel of simplicity and power. Most of us have only feebly exercised in real prayer and have learned only small bits about the miracle-working power of prayer. Prayer is dynamite of a spiritual kind. It has tremendous possibilities. Let the whole church go to praying real, soul-burdened, earnest, sincere, effective prayers, and notice the good results.

Prayer gets us where God can use us as channels. He wants people through whom he can work. Prayer gets us where God can work through us. We can become channels of blessings between God and the lost.

Real prayer gets one close to God; it brings visions of God and visions of the lost. Duty not only becomes plain through prayer but becomes a delight. Perhaps we should say that prayer makes duty plain and more prayer makes duty a delight. Through prayer we learn what the next step is and there is an illumination of God's will and a beatification of common life.

Begin the every-member evangelistic program with prayer. It can begin nowhere else. Keep it up by prayer. Nothing but real prayer will keep it up. It is in prayer that the divine dynamic and power comes into our souls to make us real soul-winners and effectual witnesses for Christ.

A group of persons formed into a prayer-band can do mighty things. Everyone, no matter what is his situation, can belong to a prayer-band. Old persons, housewives, la-

borers, and such as can not take active part in the field can be formed into prayer-bands. If properly led and directed they can do wonders for God. Many of these persons are full of faith and zeal and by giving them definite things to pray for they can become as effectual in spiritual work as the more active ones. They can be the "power behind the throne," the staff of the pastor in the pulpit and the stay of those who go out into the local field.

It may be that these prayer-bands can go from house to house and thereby exert a direct evangelizing force on the field.

FOLLOW-UP METHODS

(READING FOR FRIDAY)

Acts 15:36-41. And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches.

After the spiritual workers are trained and selected and given definite responsibility in different areas and all are witnessing to their "world" and the prayer-bands have been formed and are functioning, and after the work begins, then follow-up methods become a factor.

The pastor at all times is the one responsible for the work's being done. He will wish to keep in close touch with all his force, with all his leaders, with all the prayer-bands, and keep everything moving in high efficiency.

There will be the filing of information. Every pastor should have some kind of card system to keep account of his people and work. As the various workers bring him in-

formation about cases that need his attention he may go and visit them. Instead of having to hunt up those who need him the workers will be constantly directing him to the most needy cases.

Most religious publishing houses carry card systems for the use of pastors.

The most important follow-up work is prayer, and still more prayer. Too much attention cannot be put upon the spirit of the congregation, for no mere mechanical system will get the church anywhere.

COOPERATION AND RESULTS

(READING FOR SATURDAY)

Philem. 1:4-7. I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

The great object of the pastor is to lead every member into such loving and close fellowship with Jesus and into such a consecrated experience that soul-winning will be a matter of prime importance to each one the year round. The pastor's first step will be to win the congregation to such a program. It is not a hard program. It should not be made to look hard. It is a reasonable program, a blessed one.

It is said of the early Christians that the converted one would personally witness for Christ at every opportunity. The workman spoke to his fellow workmen, the housemaid spoke to her mistress, the traveling man to those whom he met on the road, the sailor to other sailors, the merchant to his fellow merchants, the prisoner in jail for Christ spoke to the jailers and thus everywhere personal witnessing went on.

Now, there is nothing hard about such a program. It

means that we speak for Christ to those with whom we come into contact as the Spirit may lead or judgment may dictate, to be on the lookout for souls, to be looking for indications of the divine Spirit working on hearts and lend a helping hand.

It is simply cooperation, the human and the divine, to win souls. We can never convict or save a soul. That mysterious work is solely the work of God. We have nothing to do with that and therefore should not try to push or overpersuade souls into a profession or impose ourselves on them in a vain attempt to get them to yield. That is God's work. But after all we have a distinct part of this work to do. If we do not do our part God cannot do his. Our part is witnessing, preaching, testifying, giving out the gospel. We are to carry it to all. The Spirit takes our testimony, our preaching, our teaching, and uses it to convict, convert, and save the soul.

QUESTIONS ON CHAPTER TEN

1. If a pastor expects to do good work what step will he most likely take?

2. Describe your local field, that field for which God will hold you responsible.

3. Besides surveying the field what else will the pastor survey? Why?

4. Name several ways of zoning the field.

5. Why are spiritual leaders necessary? and how may they be trained for the best work?

6. Of what value is prayer in this soul-winning work?

7. How may prayer-bands be used effectually?

8. What methods for gathering and utilizing facts and materials will help the pastor?

9. What is God's part in winning souls?

10. What is our part? Is our part important? If so, why?

ELEVENTH WEEK

THE REVIVAL

REVIVALS ARE NECESSARY

(READING FOR SUNDAY)

Hab. 3:1, 2. A prayer of Habakkuk the prophet upon Shigionoth. O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

God is a believer in revivals. In the inspired account of his dealings with his people revivals hold a prominent place. Noah tried to hold one, but had only seven converts. Enoch perhaps endeavored to stage a revival, but the times were so unpropitious that God took him. There was a great revival when Moses came back at God's command to lead Israel to the promised land. In Israel under Elijah, Elisha, Hezekiah, and others there were revivals. The greatest revival ever known in history was Pentecost when the church had its birth, the Holy Ghost was poured out, and three thousand were added to the church in one day. Jonathan Edwards, Charles G. Finney, D. L. Moody, and others have seen great revivals. Along in the early part of the nineteenth century a great revival sprang up in what was the West at that time, in Illinois, Kentucky, and Tennessee.

Revivals are necessary. They fill an important place in the work of the church. There is need of times of special refreshing from the hands of the Lord. There is a need for special efforts in behalf of the unconverted. Even the most spiritual church needs a revival now and then.

Every congregation should have one, two, or three revivals a year. If the every-member evangelism system is in effect the revivals will serve as special harvests of the seed

sown. If the congregation is not practising every-member evangelism so much the more should they have a revival so that for a few days at least the members may obey the divine command.

PREPARING FOR THE REVIVAL

(READING FOR MONDAY)

Acts 1:9-14. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

Every revival should begin in prayer. Every member should be aroused to earnest, sincere, effectual prayer, first for themselves, until the love of God burns in each heart and then for the unsaved that they may be brought in. The revival must be prayed down.

This spiritual preparation is the most important part of the preparation for the revival. Intense and real soul-burden must be aroused. The state of lost neighbors, children, and friends must become vivid and real to every member of the church. The missionary spirit must be inculcated and grow until it breaks out in earnest efforts to win souls. This feeling of desire to see the lost saved must spur to action—spur the business man to speak to his customers, spur the professional man to speak to his clients, spur the laborer to speak to his fellow-workmen, spur everyone to personal work among his friends.

The next step is organizing the force to work the field intensively during the revival. Decide upon your territory as far as possible, the field that you expect to harvest. Map out its boundaries. Next divide your force to work that field. Divide up the workers so that each area of the field will have some workers responsible for it. Then put these workers in each area, block, or whatever division of territory is made, in charge of the most competent spiritual workers there are in the congregation.

Third, see that the entire membership, everyone of them, is assigned to some area under some leader. Do not leave a single one out. If each leader is called a chairman then someone should be chairman of the chairmen, and they should meet, pray, and confer, plan and organize until every part of the field is being worked. Each chairman of the various groups should call the members of his group together before the revival begins and arrangements be made for a thorough canvass of the area, unless such canvass has already been made. Take a day for this, every member possible taking part, and take a religious census. Cards should be provided for this, with blank spaces to show the facts. The main things to learn are whether the person is a Christian or not, whether he has any leanings toward Christianity or not, whether he attends any church or Sunday-school. Just as soon as this canvass or survey has been made the facts ascertained should be collated, investigated, and tabulated for the use of the chairman and his group of workers.

Then let the personal work begin. This personal work should begin with an earnest love for souls and the unsaved should be approached in the most sincere and tactful manner about the claims of Christ upon their souls, about being saved, about serving God, about the religious training of their children, and along with this should go such a testimony of God's blessings, such a testimony of what God has done, that it will be that which the Holy Spirit can use to bring about conviction. More should be done than merely

invite people to meetings. The idea should be to carry a message for Christ to that person.

COMPEL THEM TO COME IN

(READING FOR TUESDAY)

Luke 14:16-23. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

In one of Christ's parables he speaks about compelling people to come in. The parable was about a great feast, and invitations were sent out, but the ones invited refused to come. Then the lord commanded his servants to go out and invite anybody and everybody. After they did that there yet was room and the servants were told to go out and "compel them to come in."

Now, how may we compel the unconverted to come? A bit of personal experience will illustrate this.

When I was a lad, working in a grocery store, I had a profession of religion, but unfortunately I had never been converted but was merely a member of a church. There was a certain customer of this groceryman for whom I worked that began to talk to me about Christ and his love and salvation. This man was poor in goods and feeble in body, but he enjoyed a close walk with God. The contact with this now sainted man was casual at first. We talked

of religion in general, but every now and then he exhibited an experience which I knew not but really desired to have. This brother did not urge me to do anything, would not argue Scripture nor impose his belief upon me. He simply and naturally lived out his inner religious life until he "sold" me on his kind of religion. I got to where I wanted it. I got to where I sought it. And at last found it. I was won by one.

No sooner had I found my Lord than I began to tell others about him. Soon I led a neighbor to Christ, and another. In my evangelistic work I always did much personal work from house to house, with success.

The way to compel the unsaved to come in is to show them the goods and thus create a demand in their own hearts for the same blessing from God. Sinners do not know what they need. Many of them are not aware that such blessings are for them. That demand must be created. And we, as God's witnesses, are the ones to bring Christ to them until they will realize their need and seek him for his grace.

THE SINGERS WENT BEFORE

(READING FOR WEDNESDAY)

Isa. 52:7-10. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

"The singers went before" (Ps. 68:25). In a very real sense the singers go before. They prepare the way for the message of the minister. The singing of spiritual songs accomplishes several things. This creates a condition favorable to the reception of truth, draws the mind from ma-

terial things, and presents much gospel truth itself in a form readily acceptable.

A choir of good singers not only can lead the congregation in singing but if they are spiritual persons they can preach effectually by song. Choruses should be organized for each revival if such be possible. By all means get everybody to singing. Use the best songs and make the song service a vital, inspiring part of the meeting.

Care should be taken in the selection of special singers. The Holy Spirit cannot use the unsaved and unspiritual to deliver a spiritual message in song.

A good leader of song is essential in large meetings. The congregation preparing for a revival should engage a Spirit-filled song leader to have charge of the song service.

THE EVANGELIST

(READING FOR THURSDAY)

Eph. 4:11-13. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

II Tim. 4:5. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

God has set evangelists in the church. Evangelists are persons endowed by nature and God to be especially effective in exhortation to the unsaved. They are essentially soul-winners. They have a special call to call men to God. They feel a special and pressing burden to see sinners saved. They are pleaders, pleading with men to stop, look, and listen to God, to repent. They are John the Baptists, preparing the way of the Lord. They have a special, important, and permanent place in the church.

The church that does not engage an evangelist for a series of services in a special soul-saving effort is denying

itself of one of the greatest experiences a people could have. Evangelists freshen the congregation by a new emphasis on soul-burden.

The closest cooperation is necessary between the evangelist and the pastor. The pastor, as a rule, knows the general situation. The evangelist should not attempt to carry things on with a high hand but instead he should follow the advice of the pastor and yet be given large room to move as the Spirit of the Lord may direct. The pastor should not hinder the evangelist but give him freedom to speak as God may lead.

ALTAR WORK

(READING FOR FRIDAY)

Isa. 55:6-9. Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Altar work refers to whatever method is used to instruct the seekers after God. The Scriptures set out no particular method for doing this, and the method is nonessential. The instruction is essential.

Some evangelists endeavor to speak so that the hearers are instructed how to seek and find God. The conditions of salvation are set forth so plainly that those who seek need very little other instruction. Other evangelists confine their preaching more to exhortation, leaving the work of instruction to the pastor and others.

If instruction is needed it is very essential that it be done right. Not everyone is qualified to give religious instruction. When seekers kneel at the altar or in the inquiry room the instructor should ask them for what they seek and then set before them clearly the Bible conditions for re-

ceiving that for which they seek. Preaching the gospel to seekers at the time of their seeking is of great value to them. Then is exactly the time when they want to know just what God demands of them.

Do not urge seekers too fast. The divine work to be wrought in their soul can be done by God alone. Many persons are urged, pushed, pulled, and argued into a profession before their souls have really met God.

Noise should be avoided; also excessive singing. All unnecessary and disturbing sounds should not be tolerated. A soul that is seeking God needs every help he can get.

After a seeker has intelligently met the conditions for the blessing he seeks, then an agreement in prayer for it usually brings the evidence.

The pastor should make a careful selection of workers for this purpose.

Names and addresses of all seekers as well as those who are converted should be obtained and kept for future use.

LITERATURE DISTRIBUTION

(READING FOR SATURDAY)

John 20:30, 31. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Ps. 68:8. The Lord gave the word: great was the company of those that published it.

People will read. Publishers of books sometimes complain that people do not read nowadays. But they do, and more than ever before. Therefore one method of preparing for the revival and making permanent the results of one already held is to distribute literature. Parish papers are used for this purpose and are good if properly edited so as to carry a message along with the church news. There are also valuable booklets and tracts which contain vital Christian messages in boiled-down form. These may be circulated to advantage.

Literature distribution should be done with a purpose, that is, have behind it love for souls. The pastor can often help in this matter by having a book-table in his church, in the hall near the door. This should be neatly arranged and the free tracts and those for which a price is charged should be attractively labeled. If some competent soul-winner is put in charge of the book-table so much the better. A reference to books by the pastor, while he is preaching, will direct the attention of the hearers to those books and will perhaps result in their obtaining them.

Everything should be done during the revival and afterward to conserve the results.

QUESTIONS ON CHAPTER ELEVEN

1. What is the reason that revivals are valuable?
2. Name some great Bible revivals.
3. Name some of the great American evangelists.
4. What is the most essential thing in preparing for a revival? Why?
5. Granting that the spiritual preparation is all that it should be, what is the next step in preparation for a revival?
6. How should the area be divided?
7. Why should each subdivision be in charge of someone?
8. Why should every member be assigned a place to work?
9. How are we to compel the unsaved to come in?
10. Have you ever won anyone to the Lord?
11. How may singers and singing be used to the best advantage?
12. What is the work of the evangelist?
13. What provisions should be made for the instruction of seekers?
14. What part may literature play in evangelism?

TWELFTH WEEK

BEGINNING WORK IN NEW FIELDS

THE DUTY OF ISOLATED CHRISTIANS

(READING FOR SUNDAY)

Gen. 12:6-9. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. And Abram journeyed, going on still toward the south.

Often Christian men and women move into districts where there are no churches or church services. They feel the deprivation keenly. If they are the parents of children they view the circumstances with alarm since they do not want their offspring to grow up without religious instruction.

There are two attitudes which may be taken in such a case. The Christian can lamely say that there is nothing that can be done and do nothing or he can decide that something must be done and do it. The first mentioned attitude is that of the unfaithful steward and amounts to a betrayal or denial of our Lord. The second obeys the divine command to witness to all nations.

The duty of isolated Christians is as plain as the road to market. They have a great opportunity to make Christ known where he is not known. A missionary in Alaska told one time of the great joy that came to him when he brought the first Christian message to a village of Indians. He spoke for an hour and made an effort to stop. "Go on," they said. He spoke for another hour and they said, "Go on; we want

to hear more of it." He spoke for four hours and yet they would not let him stop. An isolated Christian may not have this experience, but he can approximate it. He can have the joy of making Christ known to men who do not know him. This can be done in a variety of ways.

GETTING A VISION

(READING FOR MONDAY)

Joel 2:28-32. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

The prophet Joel said that in Christ's day men would dream dreams and see visions. "Where no vision is the people perish." Men of vision are needed, not visionary men.

The first essential thing for an isolated Christian to do is to learn how to be spiritual without the help of collective services. He must keep up a vital, virile life without the usual means of grace. He must be a real Christian and if he is he will be a man apart, different, standing out among his fellows for Christ. Let him learn to be happy and joyful in his Christian experience, be helpful and kind to his neighbors. There is nothing more catching than real religion. It speaks for itself and is always attractive, loving, gentle, and kind.

Such a Christian should study the situation, look on the field, pray until a plan of God, or until a vision appears of how that field may be reaped with the sickle of the Lord. There is no doubt that the vision will come. The Lord of the harvest will see to that if you pray and think

upon it. Only be eager to win that people to God; only be willing to go to them and testify for Christ; only be willing to carry a message to men's souls for the crucified One, and the vision of your duty will come without fail.

MAKING A BEGINNING

(READING FOR TUESDAY)

Acts 16:13-15. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

The way to begin is to begin. General Booth, of the Salvation Army, said on one occasion, "For God's sake do something." The motto, "Begin where you are with what you have," is applicable to your case.

Personal testimony is always a means at hand. The bringing to another the story of God's love to oneself told with a sincere heart and with love to the one spoken to is always effective and the most neglected duty of the Christian. Besides this avenue there are others. If one is able to sing, a community evening of song may be arranged and the old familiar gospel hymns may be sung and new ones learned. A sincere Christian will do much good in this way. Cottage prayer-meetings may be arranged. Any Christian man or woman, young or old, can hold cottage prayer-meetings. Portions of Scripture or the sermons of others may be read with profit. It is said of Mr. Moody that when he had no sermon of his own he would read somebody else's sermon. Sunday-schools may be started in the neighboring school-house or in a private house. Begin where you are with what you have.

It may be objected that a Sunday-school is out of the

question because there are no teachers. There have been pioneer Sunday-schools where one person, perhaps two, taught the whole school. What of it! Is not that better than nothing? Or it may be that unconverted persons will have to be used as teachers. This is not ideal and should not be tolerated in communities where there are Christians to do this important work, but we are speaking of those places where Christians are isolated and wish to begin. Sometimes the unconverted Sunday-school teacher gets converted by this means.

DESPISE NOT THE DAY OF SMALL THINGS

(READING FOR WEDNESDAY)

Zech. 4:8-10. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.

When the oldest mail-order house in America began it was a small concern housed in a small room or two. Its catalog was an insignificant pamphlet. Now its sales run into the hundreds of millions a year. The chain stores began small. The great packing-house businesses began small. America itself began with a few boat-loads of pilgrims and home-seekers.

A Sunday-school was begun one time in a vacant country dwelling-house of two rooms. The rooms were seated and invitations sent out. Fifteen or twenty boys and girls came in. After a year of this an evangelist came along, preached a few sermons, and about half the school was converted. One of those boys is now a minister of the gospel. It is said of Mr. Moody that he was not considered capable of teaching a class in Sunday-school but was told if he could get the students that he could teach them. Next Sunday he dumbfounded the school by marching in at the head of a

band of ragamuffins to whom he gave seats and taught Jesus.

Every isolated Christian is in duty bound to make some kind of a beginning. One shudders to think of the ones who have let their lights go out in dark places, who sat down, folded their hands, and did nothing. Will not souls miss much because of their neglect to speak for Christ?

Begin then, dear isolated one, with a Sunday-school, a prayer-meeting, a Scripture-study group, or even a Scripture-reading group. If you feel weak pray until your soul is full of courage to begin. Pray while you labor. Resolve now, if you are a reader of this, to do your duty and bring Christ to the people of your world.

WHEN THE EVANGELIST COMES

(READING FOR THURSDAY)

Acts 18:7-11. And he departed thence, and entered into a certain man's house, named Justus, one that worshiped God, whose house joined hard to the synagog. And Crispus, the chief ruler of the synagog, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them.

Isolated Christians should plan on having an evangelist come and hold a series of meetings. Money for this purpose should be gathered and laid aside until enough has accumulated to have a meeting of long enough duration to establish something. Evangelists are at considerable expense, and should therefore receive adequate remuneration.

New fields require a different kind of evangelism than that practised in established churches. Pioneer evangelists, opening work in new places, should be able to build a good foundation for a work. To do this will require a treatment of the fundamental Christian doctrines in a manner that will

establish the converts in them. Merely to bring men to God is not enough in pioneer work, because there is no church there, no pastor nor Sunday-school to carry on the teaching work. Therefore the evangelist must do it himself.

Do not obtain the services of a "flying" evangelist who can stay only a few days and must then "fly" somewhere else. Get an evangelist who knows how to establish a congregation, who will stay by the newly converted group until they are capable of carrying on without him. What in the world could be more pathetic than to have an evangelist hold a good revival and members be converted and then leave them bewildered, untaught, the prey of every evil influence, false doctrine, and the ordinary perils of new-born babes? It is almost criminal, such neglect.

PAUL'S METHODS

(READING FOR FRIDAY)

Acts 19:8-12. And he went into the synagog, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Paul was the great church planter. Wherever he went he left churches, large and small, behind him. With some he spent but a few weeks; with others he spent two or three years. Except where he was forced to leave by persecution Paul stayed at every place he went long enough to leave some tangible results. Perhaps Athens is an exception. After Paul left the various cities in which he preached he kept in close fatherly touch with the newly formed churches. He wrote letters to them which form part of the New Testament

Scriptures. In short, Paul was an apostle, a planter of the Christian church.

Paul's methods may well be followed in planting congregations in new fields. Choose an evangelist who will abide long enough to accomplish results.

However, if the evangelist cannot or will not stay, let not the isolated Christian become discouraged with that. Your duty remains just the same. If a few converts have been won let them and the isolated Christians work together, hold the fort, carry on the Sunday-school, continue the prayer-meetings and the study of the Bible and by and by hold another revival series. Many a large church today began in just that humble manner.

THE WORST MISTAKE

(READING FOR SATURDAY)

Matt. 20:1-7. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

What is the worst mistake an isolated Christian or a group of two, three, five, or ten Christians could make? What would disappoint Jesus Christ the most? What would dishonor him to the greatest degree? Just this—do nothing. Sit down and fold your hands. Stay at home and say nothing. Never testify or speak for your Lord. Never let anybody know that you are a lover of Jesus.

Some have expressed the fear that they might make mistakes in beginning a work by themselves or by others who

have little knowledge of such things. Do not worry about this; you will make plenty of mistakes. Everybody else has. The experts make plenty of them. Mistakes are as common as old shoes, and very near as numerous.

The mistakes you make in attempting to raise up a work for God need not bother you. What you should fear is making that greatest of all mistakes—doing nothing at all.

Remember, isolated Christian, that you have the peculiar opportunity of beginning a new work. Embrace that opportunity. If "your world" is without a knowledge of Christ you are commanded by Christ himself to go to that world and preach the gospel to it, to witness for Jesus there until they know of him.

Will you obey his command? That is the great question. He only requires you to do what you can, but he does want you to do that and do it now. Begin where you are with what you have. God will give the increase.

QUESTIONS ON CHAPTER TWELVE

1. What do you conceive is the duty of isolated Christians?

2. How may an isolated Christian obtain a view of his duty?

3. What do you think is the first duty of an isolated Christian to his neighbors?

4. Name the different kinds of services or gatherings which it is possible for an isolated member to hold.

5. How could one begin a Sunday-school where there are but one or two Christians?

6. How should a prayer-meeting be held in a new place? Or a Bible-reading or Scripture-study?

7. State how arrangements may be made for evangelistic meetings in an isolated place.

8. What qualifications are needed by evangelists who attempt to begin work in new fields?

9. What were Paul's methods of establishing churches?

THIRTEENTH WEEK

THE DIVINE ENABLING

THE HEART OF THE PROBLEM

(READING FOR SUNDAY)

Mark 16:15-20. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be dammed. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

What the church needs is not mere programs, but power. There is a distinctive work to be done. The command of Jesus Christ, the Head of the Church, is to go to all the world and preach and teach the gospel to every creature. We have seen clearly and the conviction has fastened upon us that this does not mean to "send" but to "go" ourselves to our own world. We find that there is no proxy to take our place, that we are to be witnesses for Christ to our world, our friends, relatives, and to all with whom we have contact, that we, you and me, have this work to do and no one in all the world can do it for us. We see clearly that we have failed to do this. We feel penitent, contrite, we regret our timidity, our lack of soul-burden, and even now, in the light of our duty, we feel weak and wonder how we shall do that which it is clearly our duty to do.

There is much activity—aid societies, training-classes, meetings, and doings of all kind in the church. The devil

has succeeded in lulling many into a feeling of satisfaction because they sew, give a few dollars, work on a program, serve on a committee, or some service such as that, and yet do no soul-winning work whatever. Even in much of our preparation we depend upon that preparation instead of upon the Lord, and consequently those to whom we attempt to minister are not fed and get nothing.

We put in two or possibly three weeks a year at direct personal work during the annual or semi-annual revival. We obey the command during a few days of the year and during the rest of the time we let the devil have his way and do little or nothing to save souls.

To be sure we hold our "regular" services and there is a standing invitation to the field to come where the reapers are and be harvested. The field is invited to come to the church and get some seed; the fish are asked to come where the net is and be caught. So foolish are we.

Since there is a distinct work to be done the power must be sought to do it. No work that is to be done can be done unless those who do it have the power to do it.

The church then must get the power.

THE CAUSE OF FAILURE

(READING FOR MONDAY)

Rom. 12:4-13. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant

in prayer; distributing to the necessity of saints; given to hospitality.

Perhaps the greatest cause or reason of our failure is that ancient heresy, that scheme of the devil, that separated the Christian body into workers and drones. Oh, of course, they were not called those names. They were called the "clergy" and the "laity"; clergymen, who were to be trained to preach, pray, and preside, and laymen who were to sit, listen, and pay. That idea has been terribly destructive to the Christian church and has fettered and blocked the message of salvation to an indescribable extent. Millions of honest Christians have done nothing because of this absurd and ridiculous idea that a specially trained class is to do the witnessing. The facts are that the untrained Christian filled with a love of souls offers a more effective testimony than the trained one who trusts in his training.

Another reason for our failure is substitution. We allow a multitude of things to be substitutes for soul-burden and personal soul-winning. The greatest of these substitutes clusters around our church work. We collect a congregation and build a church and right there the institutionalizing processes begin which make the church the hub and center of all Christian activity. We sing, pray, testify, preach, observe the ordinances, and carry on Sunday-school work. We get to Sunday-school on Sunday morning and listen to a teacher who has "prepared" a lesson; we then sit and listen to the minister who has "prepared" a sermon. On Sunday night we go over the same performance. On Wednesday night (usually) we go to prayer-meeting (at the church) and sing, probably pray and testify. Everything is done in and at the church. On Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday we do nothing except to read our Bibles, pray, etc., but nothing for souls in sin. In fact, most of us do nothing for souls either on Sunday or any other day of the week. If we attend services, pay our tithe, and listen without going to sleep, we feel that we have done our duty.

Another substitution is preparation and training.

And some so exalt the training that it becomes more important than what they are trained to do. Training is no more than a tray upon which the bread of life is carried from the living Christ to hungry souls. When we exalt the tray instead of the bread we get things out of proportion.

THE SURRENDERED LIFE

(READING FOR TUESDAY)

Rom. 12:1-3. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly according as God hath dealt to every man the measure of faith.

The first step in the real program as set forth by Christ himself, which puts personal responsibility upon every single Christian, is to enter upon the surrendered life. There is too much self-life left in most Christians, too much man-fearing, too little burden for the lost, and a contemptible lack of faith in the gospel message. We can substitute too easily. Our thinking is all cluttered up with false ideas of "church work." It is so much easier to get up a social than a prayer-meeting; so much easier to bake a cake than pray conviction on a sinner; so much easier to serve a supper than give personal witness for Christ to some lost soul. And because it is easier we have done it. It is easier to pay our money and sit and listen to the preacher than to go out and speak personally to our friends about Christ. And because it is easier we have done it.

Paul speaks of the crucified life. "I am crucified with Christ," he says, "but I live, yet not I, but Christ who liveth in me." We must learn that there is absolutely nothing which we can do that is meritorious to ourselves. Abso-

lute surrender puts self out of activity; it nails self to the cross to die. We are nothing. We can do nothing. These are facts but very hard facts to learn. We feel capable when we are not capable and incapable when we are capable, and both feelings may be all of self. What is needed is utter surrender to God and utter reliance upon God. Get all the training we can and then depend upon God as tho we had none whatever.

The soul that surrenders, that consecrates its service wholly unto the Lord, gets in the inner circle of the friends of God. Such are in tune with the infinite God and their hearts yearn over the lost ones like unto the heart of God. They become companions in the greatest business on earth, the greatest mission on earth, saving the lost into the kingdom of our Lord.

O soul, enter upon this surrendered, this consecrated life! Enter today. "Who will consecrate his service this day unto the Lord?"

THE BAPTISM OF THE HOLY GHOST

(READING FOR WEDNESDAY)

John 16:7-13. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

Jesus was very specific in his directions to his apostles just before he left them. First he was specific in his command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever

I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19-20). "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:47-49). "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4).

These disciples were commanded to go to the world, beginning where they were, at Jerusalem. That was a great work. They were to be witnesses everywhere. But Jesus knew that they would need the ability to carry out his command. This led him to tell them to wait before they started, wait for the promise of the Father, wait for the Holy Ghost. The reason he wanted them to wait was that they might receive power enough to enable them to do the work.

You have seen gigantic machines dig excavations. A great dipper drops down, the beam stiffens, the ropes creak, the nose pushes into the rock and dirt, it arises, it dumps the dirt into a car. A great locomotive puffs and snorts and a mile of cars begins to move. We are used to power of all kinds. We have political, mental, and money power. "Money talks," it is said. But the work of Jesus calls for a special kind of power. It is not mere mental, moral, or physical power, but spiritual power that is needed.

Let us learn now and forever that the only adequate power for the accomplishment of spiritual work resides in the Holy Ghost. Without him we are and can do nothing.

We may have much training and preparation, but without the Holy Ghost we are like a great locomotive without steam, or an electric engine without any electricity.

"Tarry ye," meant "wait." There was to be no strain about this tarrying or waiting. To be sure they spent much

time in prayer, perhaps they dedicated their lives anew, but the main thing was to wait till the Holy Ghost came before they went out.

Too many Christians, seeing the duty they owe to others, begin too soon. They go out without the power. They go before the divine enabling has come upon them. This is a great mistake.

Wait, Christian, wait. But do not sit down and wait. No. Consecrate and pray, be filled with the Holy Ghost.

A SUFFICIENT MOTIVE

(READING FOR THURSDAY)

Rom. 5:1-5. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

To receive the divine command is not a sufficient motive. To receive that command is our first duty in coming up to the command. We first must feel deep within that Christ expects us, personally, everyone of us, to carry the gospel to our world and we must decide that we will obey. But that of itself is not sufficient.

A mere decision is not sufficient, for decisions have to do mainly with the will and until the decisions of the will get down into the heart or soul or emotional part of man they are mechanical even if they are carried out. It is a sad thing to see a Christian obeying any command from a mere sense of duty. He goes at it like one who has a disagreeable job to do but it has to be done. Some Christians testify that way, pray that way, preach that way. But we pray you, for God's sake and for soul's sake, do not do personal, soul-winning work from the standpoint of duty. You will drive more souls away than you will win.

The love of God is a sufficient motive. Love for souls born of God's love is a sufficient motive. Love needs no prompter, no goad, no whip to spur it to action. It acts spontaneously.

One man said: "Lord, I am not well prepared and my capacity is small, but, Lord, I can overflow a great deal." That is it.

You can see at once that only the conquering, victorious overcoming Christian can be a good soul-winner. Such a Christian has surrendered, he is consecrated, he is all the Lord's. He has ceased to live, and Christ lives in him. He goes out after the lost because the love of Christ constraineth him. He simply cannot help it. He loves souls; he witnesses for Christ out of the fulness of Christ in him. He is merely a medium, a channel, through which Christ by the Holy Ghost works. Only the undying love of God flooding our souls constitutes a sufficient motive. This is real soul-burden.

BEING A CHANNEL

(READING FOR FRIDAY)

Acts 9:1-6. And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogs, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

When God called Moses to lead Israel he plead a lack of eloquence. "Who made man's mouth?" asked God of him. Little Samuel heard the voice of God: "Samuel, Samuel,"

and the response was, "Speak, Lord, for thy servant heareth." When Isaiah had seen that overpowering vision in the temple and had heard the voice say, "Who will go for us, and whom shall I send?" Isaiah replied, "Here am I, send me." The apostles were told to tarry and wait until the power came and then begin their ministry. They waited and on Pentecost the Holy Ghost came, who gave them power to witness.

In all ages and to the end of all ages the power to do God's work must come from God. We are only the channels. God furnishes the power, the ability. The foes we face are spiritual. Only spiritual force can combat spiritual force. The work to be done is spiritual work, and only spiritual forces can do spiritual work. All the enabling is of God. Paul readily recognized it when he said, "Our sufficiency is of God." This power is free for the asking. "How much more will my heavenly Father give the Holy Spirit to them that ask him?"

Will you, dear Christian, let your personality be a channel through which blessings will flow? Do you wish to be used by the Holy Ghost to lead souls to Christ? Does not your soul cry out a glad "yes"? Does it not appear as a most attractive life to live and as being the supreme achievement of living? Does your heart burn within you as you think of the possibilities of soul-winning? If so surrender all, consecrate until the divine fulness comes in, until the Holy Ghost fills all your soul, until the Christ life becomes your life, until self is dead and nailed to the cross and you no longer pattern your life after the prevailing thoughts and customs of men. For, know this, that this life hid with Christ in God cannot be lived on a plane of popular approval. You will have to keep your eyes upon God and your ears open to his voice and obey it instead of following the lead of weak and unfaithful Christians.

GETTING BACK TO GOD'S PLAN

(READING FOR SATURDAY)

Acts 1:4-8. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom of Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

There is nothing so important as getting back to the simple but powerful program which Jesus Christ gave his apostles in the very morning of Christianity. No plan has ever equalled it and we can never expect to equal it. Society, business, government, and every human thing may change, but the program of winning souls will never change. God's program works in a monarchy, democracy, or a republic. It works in any strata of society—rich, poor, or self-supporting. It works among all ages of people and in all classes. Wealth, station, occupation, color, race, training, education, nor anything else makes one particle of difference.

That program is simply this: the command to go to all the world is to be fulfilled by every single Christian everywhere without one exception. Each single Christian has a "world" of his own and he is the only one who can go to it.

Someone may ask, "How about foreign missionary work? Must I go to the heathen?"

Yes, if God calls you to go there; if not, help support those who are called.

Someone says: "I support the missionaries, and my pastor, and my Sunday-school. Is that not all that is required of me?"

No. Your support of the missionaries is purely mechan-

ical if you do nothing for the souls of your world at home. Why profess a love for souls over in China when you do nothing at all for a soul across the alley from your home? It is all sham—such a profession. Let us cease such insincerity and prove our love for the heathen by working to get souls saved where we are.

The first step in getting back to the divine program is to see, feel, and acknowledge our duty to evangelize our own world. That is basic.

The second step is to consecrate our lives wholly unto the Lord so that the divine power may come into our hearts and lives and enable us to carry out the divine command. The command is personal and the equipping is to be personal. Every Christian is expected and commanded by God himself to feel the call and obtain the power to carry it out.

Another step in getting back to Christ's plan is to refuse to allow the church to become institutionalized until it becomes an end in itself and all the Christian's energies begin and end there.

Still another step is utterly to reject the idea that there are supposed to be two distinct classes in the church—what amounts to workers and shirkers. The idea that a specially humanly trained group, the clergy, are the only ones that can effectively testify or witness for Christ, must also be absolutely rejected as if made on purpose to cheat millions of good Christians out of a part in the greatest, grandest work on earth and to keep other millions from hearing the message.

Then too, mere substitution must be rejected. Sewing, cooking, serving, selling, paying, and giving all may be well enough in their place but not any of them can take the place of personal soul-winning work.

The idea also must be rejected that soul-winning work is work to be done in the revival while nothing is done the rest of the time. That also is a plan of the devil's. How absurd to think that souls are to be personally sought only

two or three weeks in the year while during the other forty or fifty weeks nobody says ought of Christ to them. This must be utterly rejected.

Last of all we must, to get back fully to God's plan, be filled with the Holy Ghost. We need the "power" to do this witnessing joyfully, willingly, out of a heart full of divine love, and this power is in the Holy Spirit. The Holy Spirit gives power, he does not render us powerless, physically, as some vainly imagine.

Let us begin now. Study the divine plan as revealed in the Scriptures carefully, prayerfully, and with a willing heart. Pray until you have real soul-burden. Consecrate, believe, and pray till you are filled with the Holy Ghost. And then humbly, lovingly, go to your world as occasion or opportunity permits and win souls for our Lord Jesus Christ.

QUESTIONS ON CHAPTER THIRTEEN

1. Name the reasons why every Christian has not felt it his duty to do soul-winning work.
2. What are some things, good in themselves, that have been substituted for personal work?
3. State the results of a perfect consecration to God.
4. How may one enter upon the surrendered, or consecrated life?
5. What will be the result of a perfect consecration to God?
6. What kind of power do Christians need in their work?
7. What did Jesus command the apostles to do before they were to begin their work of witnessing?
8. State why a mere decision to win souls is not sufficient.
9. What is a sufficient motive for personal soul-winning?
10. How may one become a channel of blessing?
11. State what we must do to get back to the divine program.

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